

BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANOTHER WAY

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way," Matt: 2: 12. We have just studied this reaction of the wise men. We are wondering whether anyone will not sincerely seek another way, who has really seen Jesus the Christ or who has had a warning from God almighty?

There are various ways in which we see and understand Jesus: through the Holy Word of God, through the fulfillment of His precious promises, through the kind and loving spirit of His followers and through the many blessings which we enjoy from our Lord. There are various ways in which we are warned of God: through His mighty power as manifested in the many provisions for our happiness, through His instructions to us by the guidance of the Holy Spirit and through miraculous escapes from injury and death throughout our lifetime.

The world is very busy but much of this activity is not in the way of our Lord. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. 5:19-21. This is a horrible list of the deeds of human beings, but we find each one of them among men and women today. Can we find that 'such are some of you'? Am I enticed by any of this group?

Yes there is another way and there is ample room for activity upon that way also. "But the fruit of the Spirit is love, joy, peace, longsuffer-

ing, gentleness, goodness, faith, meekness, temperance: against such there is no law," Gal. 5:22-23. Have you mastered all this activity in your life? One of the writers speaks of "a more excellent way." There is no question but that each one of us would enjoy this other way. Why then spend any effort in the way of the flesh? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. 6:22.

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As we begin a New Year, we have many regrets and again many reasons to be very thankful. We regret the many problems and delays with the issues of the Bible Monitor, which are yet not fully corrected but which we hope to soon improve upon.

We are very thankful for the patience our readers have shown and the helpful advice given from time to time. We are thankful for the articles which have been submitted and the kind brotherly spirit shown in their disposition. We also appreciate the selections submitted, both large and small, each is needed in its place. We appreciate the work of the agents and correspondents, in keeping subscriptions renewed, addresses correct and news of the various congregations up to date.

In the year 1969 we sincerely urge more of our brethren and sisters to write for the Bible Monitor. Because of the time involved in getting out issues, we urge all who write to double-space the lines and not crowd the lines on the sheet or make them too long (leave at least a one-inch margin on each side of the sheet).

We wish to express thanks for the many greetings and notes of appreciation and advice. We sincerely ask an interest in your prayers, that the Word of God may be fully proclaimed and that lost souls may be led to the way of our Lord and Saviour. If you have any friends who you think would enjoy the Bible Monitor, send us their complete address. We must of necessity be interested in paid subscriptions, however we are missionary minded and will be glad to send a number of copies without any charge.

Remember if you miss an Issue or Issues we do not know it, unless you tell us. We have some extra copies, even of several years back and will be glad to replace or send back copies, as long as our supply lasts.

EDITOR.

A PRAYER

I am submitting for publication a prayer that came to me in the night.

Our dear Father who art in Heaven, we come to thee in the name of thy dear Son as directed by the Holy Spirit. On behalf of our little church, we are sailing through perilous waters. we are having a hard time coming by the ship and unless thou wilt undergird us with the wisdom that comes from Thee, we are lost. We are asking for a mouth filled with wisdom, which all our adversaries shall not be able to gainsay nor resist.

In looking to Thee for a directive, we come face to face with the Scripture which reminds us of the infallibility of our God: "Heaven and earth shall pass away but God's words shall not pass away. Jesus Christ, the same yesterday and today and forever." Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. And so we read: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

We want the world to see Jesus in us, that all men may know that we are His disciples, and that they will take knowledge of us that we are going through with our Jesus. We are as soldiers in the trenches facing a deadly enemy; our survival will depend on our loyalty to each other and to God. Help us to see and make us to understand what Jesus meant when He said: "—as I have loved you."

Place the great magnifying glass of the Holy Ghost in our hands and show us through the garden where He was tied up as a common criminal, mocked in the high priest's palace, mocked by Herod, beaten over the head with reeds, scourged with a Roman scourge with forty lashes, save one. And most cruel of all, they mocked His Deity by placing a crown of thorns on His head in the worst way possible, robbing Him of His clothes, then crucifying Him in a most torturous way, giving Him vinegar mingled with gall to moisten His parched lips. O, Lord, are we still looking, or have we hidden our face? But O, My Lord, we have seen no sign of weakness, or of cowardice, or of quitting. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Glory!

Jesus, Master, pray to the Father for us, as you did for Peter, that our faith fail us not, and that we will love each other as You have loved

us, and will work together as those under the blood. We pray for our dear Editor who has the hardest assignment of us all. Dear Jesus, lay your pierced hands on him and give him the wisdom and strength needed to do the work you have given him to do, and that as a shepherd he will feed the lambs and sheep. God bless him.

Dear Lord, our President-elect, after introducing his cabinet to America and the world, asked an interest in the prayers of God's people. This request was made before all of America and the world unashamed. Let us be the first as a people to hold up His hands, as did, Aaron and Hur, until the sundown of the responsibility that we have laid on him.

And now, dear Lord, we come to Thee under the Blood of the Cross, asking you to give our little church the fellowship of John 13:34-35. So be it.

ELDER AND MRS. JAMES F. SWALLOW

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GOD'S CHOSEN ELECT

We have an important choice to make and a duty to perform, to choose to follow Christ our Saviour. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance," Psa. 33:12. God has always had His chosen people in the world and some will be here until the end of time. Many are called but few are chosen. "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth," Acts 22:14. God chooses unto salvation through sanctification, faith and obedience.

God's chosen elect allow themselves to be led and instructed by Him and kept by His Word. Through obedience unto Him they receive protection from destruction and His chosen elect are a crown of glory in the land. God's chosen people were called out of the land of Egypt. To-day God's chosen ones are a holy and peculiar people, turned from darkness unto the true and marvellous light of the Gospel. If it were possible Satan would deceive the very elect. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded," I Pet. 2:6.

We are to make our calling and election sure by being grafted into the true vine. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," Col. 3:12. Those who are faithful and true unto Christ are as a bride unto Him, doing their best to serve Him. In this dark age, a church

without blemish, not having spot or wrinkle. There is perfect union among God, Christ and those who are true unto Him. "Who shall lay any thing to the charge of God's elect? It is God that justifieth," Rom. 8:33. Unrighteous judgment is forbidden, justice is not partial. Those who receive Christ, through His power, become the sons of God.

The door (Christ) into the true church is the only spiritual adoption into the kingdom. His faithful are His family upon the earth. Church membership alone will not bring salvation to any one. Apostasy and the anti-christian are not a part of God's earthly family. Faith and obedience to the saving Gospel of Christ will make our calling and election sure. There are people who claim they can have salvation without the church. Through God, Christ is the head of the true church, it is precious, and called the body of Christ. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all," Eph. 1:22-23. We cannot afford to follow man-made theories in religion. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father," I John 2:24.

Through Christ we become a peculiar people, called out and chosen from darkness unto the true and marvellous light of the Gospel. I believe all true christians respect the living and the dead in Christ Jesus. Many times in the darkness of night, it appeared to me of hearing a familiar voice among the dead in Christ. Words clear and plain in exhortation to be faithful and true to the saving Gospel of Christ. I believe all true christians feel they have not a thing to lose in this sinful world. Christ was not satisfied when they made the temple a house of merchandise and a den of thieves. I believe He is not pleased with many of the existing conditions taking place at places of worship today. During the past half century there has been a great falling away from the teachings of the saving Gospel and a turning to man-made theories.

Those who are on the Lord's side have a glorious victory awaiting them. At one time when the children of Israel became divided they were ordered to come over on the Lord's side, and those who failed to do so, the earth opened and swallowed them up. The small man of God, David, was victorious over the tall giant of the world. It appears that some people consider the church as a construction of earthly material. The real church is made up by the holy believers in the saving Gospel of Christ. When Christ was here in person He said, Why call me lord, lord and do not the things which I say? To faithfully serve the Lord we need more

than outward appearance. I believe the Lord is grieved today at the conditions of many who call upon His name. We need church government and discipline according to the saving Gospel. We need to become dead to the law and sin and bear fruits of righteousness.

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid," I Cor. 6:15. Evil decisions, divisions and strife are forbidden and are not the work of christians. If we keep not Christ's commandments we are none of His. When He was here upon the earth, some drew nigh unto Him with their lips but their hearts were far from Him. We should not follow a multitude to do evil. Are we among God's elect, the glorious bride of Christ? For Christ and the church let our voices ring, let us honor the name of our blessed King, let us work with a will in the strength of our youth and loyally stand for the kingdom of truth. Those who believe that Christ's commandments are not necessary are not grafted into the true vine, which bears fruits of righteousness.

Jesus said, If ye love me keep my commandments. Heirs of God's earthly kingdom will become heirs of eternity. Those of the true church have the nourishment and increase of God. All things were not as they should have been in the days of the apostolic church. We have the warning in the saving Gospel of Christ, of things getting worse. There is a great day of separation coming. Blessed are they that do His commandments for they shall have a right to the tree of life and enter in through the gates into the City. The true church is not under the dominion of evil. If we do not appreciate the temporal blessings of God in this life, we are not heirs of the spiritual blessings of God.

We are to be filled with the Holy Ghost and not to lay upon anyone any greater burden than the necessary things. God is giver of every good and perfect gift, His adoration must be accepted. We should learn by the Scripture our election of God. The time is coming that God will send His son with the angels in the air, to earth, this will be the greatest event of all time, for the faithful in Christ Jesus. Christians through an eye of faith, can look beyond this vale of tears. Have we made our choice with the faithful few? It is a sad condition that precious children have become discouraged because of envy, false reports and strife.

Many of the children of Israel were blinded from obtaining the elect of God. Those who are called out of this world before the age of accountability are among the chosen elect of God. The election of God comes through grace and mercy. When Jesus was here upon earth, He ex-

pressed His concern for the little sinless children and bid them to come unto Him. Today the call goes out to come unto Him. There is a rest for the people of God. No one knows of God's final call." "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven," Mark 13:27.

BRO. J. F. MARKS — Rt. 3, York, Pa. 17402

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DISPENSATIONAL TRUTH

The Bible Made Plain. Part 27

Thyatira, symbolical of the church in the fourth period of the age. "And unto the angel of the church in Thyatira write; these things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works and charity, and service and faith, and thy patience, and thy works; and the last to be more than the first. Not withstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the den, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. 2:18-29.

We believe that the Son of God, in dictating this message to Thyatira, would have the angel, messenger of that congregation, to know that He understood conditions, as they existed there. Referring again to his "eyes as a flame of fire" denotes Spiritual discernment, power to reach and search hearts. Also, capable of judging their "works," charity, service, faith and patience. And again "thy works" the last to be more than the first. What does this mean? He places emphasis on their "works,"

as His knowledge of the church, as well as of all others, was thorough.

We will try to explain their "works". It may be that they were depending upon their own works of righteousness, in the way of their activities, for salvation. Rather than obedience to Christ's commandments, as taught in the Word of God for salvation, which are the works of God, and not the works of man; neither the works of the law of Moses, but the work of God's Grace. Eph. 2:9-10, "Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Hence we find, that our salvation is given, or comes by God's Grace, through faith, a new creation, which is distinguished from our works and made manifest by the works of God.

We note: the Master here in this message made mention of their "works" twice, indicating that they were diligent, in all their activities, such as being very zealous in their assemblies; yet very deficient in good works, such as keeping the commandments of the Gospel. The Lord points out their trouble. He knew their works, which were not commendable, Jezebel was the trouble. The Son of God knew her works. Thyatira allowed a woman, who claimed to be a prophetess (a preacher), to teach an erroneous system of doctrine, which was destructive, seducing His servants to engage in "fornication," a gross sin. Whether this means physical fornication or spiritual fornication, we know not, but in either case it was gross sin, requiring repentance. Also she taught them to commit idolatry. Could this have been changing of the Communion, looking to the Priest for the Atonement for sin? This without a doubt, in our thinking, was the Roman Catholic system, so vividly pictured and symbolized by the woman Jezebel. She was a pretender and called herself a prophetess.

"Thyatira seems to symbolize this ungodly system, as pictured by this licentious woman. A system which developed in the fourth period of the church dispensation. The message said, "And I gave her space to repent of her fornication; and she repented not." Also she and her adulterous company, whom she seduced, would be cast into a bed of great tribulation, except they would repent of their deeds. We believe this is the church of the false prophetess, and that of the fourth period of the church age, which was symbolized by Thyatira; and seems to give us, through the revelation of the Divine view, in it's prophetic aspect, the condition of the church, say from (suggested date) 600 A.D. to 1500 A.D. Those centuries have been considered to be the dark ages, the days of Jezebelism and the crusades.

This period also brings us up to the beginning of what is known as the Great Reformation. In the subsequent two centuries, from 600 A.D. to 800 A.D., or from Gregory One to Charlemagne, the gospel was received by the Teutonic nations, over whom the sway of the church is established. In the three centuries that follow, the sway of the Papacy is more built up in western Europe. That Time brings us to the advanced assertions of Pontifical authority, in the time of Hilderbrande or Gregory VII, who became Pope in 1073 A.D. He ushers in the flourishing era of Papal domination, which continues to the end of the thirteenth century, or to the Papal reign of Boniface VIII, when its prestige and authority began to wane. But even then two centuries elapsed, before the Protestant revolt slowly gathered.

Nicolaitanism, a desire to conquer the people, which was manifest in deeds in the church at Ephesus, had developed in the church at Pergamos, into a doctrine. They began to manifest themselves, we are told, about 250 A.D. and in 606 A.D. or according to what is called correct chronology 610 A.D., the emperor Procras crowned Boniface as the first universal bishop of Rome. This was the beginning of Popery and what is known as Roman Catholicism. It was the admixture of Paganism, judaism and the rites and forms of the christian system; many of the rituals of the Roman Catholic church are of this heathen origin.

We have now come to what is called Mediaeval history of the christian church. In summing up the periods, we have been describing, let us note: beginning with period 3, the supremacy of the church, in the Roman world to A.D. 590; period 4, the founding of the church among the Germanic nations to A.D. 800; period 5, the growth of the Papacy, the Pontificate of Gregory VII to 1073 A.D.; period 6, the full sway of the Papacy in western Europe to the accession of Pope Boniface VIII to 1294 A.D.; period 7, the decline of the Papacy and movements towards reform to the posting of Luther's theses, A.D. 1517. Our readers will perhaps know that there are two or more periods, from the time of Luther to the present time.

We have noticed in our context, that Christ commands the church in Thyatira. His commendation indicates, that so far as their works, faith, charity and service was concerned they were commendable. Had it not been for that corruptible woman, of true worship, their record would be different. Let us notice this name Jezebel and what it signifies. Perhaps that name was given to her, because of her likeness to another Jezebel, the heathen princess who married King Ahab of Israel. We re-

member how she corrupted the worship of Israel, by introducing Baal worship into the country. The prophets of Baal were supported by her bounty. The prophets of God were slain or driven into hiding by her persecution.

We think Rome, at the hand of Jezebel's likeness, induced by Satan in this period, symbolized by Thyatira, brought about a union of heathensim and christianity (so-called) and that these troubled conditions had great effects upon the true Saints, through the seductiveness of this woman Jezebel. The harlot church, symbolized here by this woman, has committed much spiritual fornication. She has led many off after her, from the true faith of Christ. Jezebel's children were to be killed, and Rome's children shall suffer death eternally, except they repent. Verses 24 and 25 give this church encouragement and admonition

There were those who did not hold these false doctrines, which were so abominable unto the Lord. He laid on them no chastisement "none other burden" and He counceled them to hold fast that which they had. The concluding verses give the promise "And he that overcometh, and keepeth my works unto the end, to him shall I give power over the nations." We think that this means: Those who keep Christ's works, His commandments; whether the church at Thyatira, the church in the period symbolized by her or the church in all periods, to the end of their lives in this world.

Remember this is a promised blessing to all individuals, a personal promise. We think that this does not mean that the end of the church age, is before the end of the world. Further we think, the "power over the nations" mentioned, means Spiritual power within themselves (the Holy Spirit), which is ever so much greater than physical, military power of the nations. That it does not mean physical power within themselves, to rule or to reign over nations. How could it? in harmony with all the teachings of Christ and His apostles given in the rest of the New Testament scriptures. Remember the christians warfare is not carnal, but spiritual; they do not rule in civil Governments and Christ's kingdom is not of this world. We do not think "overcomers" will be given power as Majestrates or rulers over men in the flesh, in this dispensation nor in the dispensation to come.

The next verse, "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Consider well this verse, what does it mean? Do you think this means that overcomers who inherit Christ's kingdom, will be given

power above Christ to rule the nations? In His millennium? Reader we will now tell you what we think these verses, of this context mean. We believe "a rod of iron" is a symbol of Christ's one authority and that "overcomers" will be associated with Christ in His reign, after He comes to 'Armageddon' and "breaks into shivers the nations", and then they will be associated with Christ for 1000 years in His millennium Kingdom, on this renovated, changed earth.

The "rod of iron" is used again concerning Christ's coming, at His revelation to the earth "riding upon a white horse," Rev. 19:15. Let us sum up these verses by asking these questions. 1. Who then is to rule the nations and to break them to shivers? "Rule them with a rod of iron" who but Christ himself, associated with His saints. 2. And I will give him (the overcomer) the morning star." "He that hath an ear, let him hear, what the Spirit saith unto the churches."

BRO. WM. ROOT—1612 Morphy St., Great Bend, Kans. 67530

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ANY ROOT OF BITTERNESS

It is written: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled," Heb. 12:15.

A root of bitterness—a root that bears wormwood and gall. The root must be planted before it can spring up, and it may be planted by unkind words, false accusation or by unjust suspicion. It may be planted by a careless word or look. The person may be grieved, then by brooding over the grief, by not forgetting it quickly, or getting the victory over the grief, the grief may become a root of bitterness which springs up and troubles the person. A root that bears wormwood and gall to the person in whose heart it is planted. The person may be innocent at first and clear of offense, but the false accusation, unjust suspicion, or the careless, thoughtless word may fall upon an unfortified heart and quickly take root downward. A root of bitterness ready to spring up and defile.

Or the person who has the unjust suspicion concerning another may let it grow, and feed upon circumstances, until it becomes a root of bitterness in their own hearts, ready to spring up at the slightest provocation into wormwood and gall; thus defiling all who may come in contact with it. It may grow a big top of circumstances which looks suspicious and thus be ready to make itself felt by many.

Anyhow, anyway it will bring trouble with it. How many thous-

ands of weary miles have pastors traveled chasing up, or chasing down, false accusations and trouble caused by roots of bitterness which have sprung up. Things that amount to nothing and never did, things that should have been forgotten as soon as said, things that were tken in a way that was never meant; these and a thousand other things that have sprung up and formed some root of bitterness have caused the pastors endless work and tears. Yes, they have split churches and divided congregations, and many have been defiled.

The many are defiled by taking sides with any breaking out of the root of bitterness. When it becomes known that a root exists, then let all watch and pray that they do not become involved. Oh, the tops that these roots have! How they grow and spread till they will shut out the sunlight of God's love. When we undertake to cut them back and dig out the root, how monstrous the root has become until it seems it will utterly destroy at least the heart in which it has grown. It feeds upon that which is good and devours it, and takes its place, until all the good is gone and only the bitter root fills all the space.

Let us look diligently "lest any may fail of the grace of God." How much better to forget and forgive, and have plenty of grace to cover all supposed slights, or false accusations, or careless words. How much better to entertain no unholy suspicion concerning any man. How much better to keep the heart well cultivated by prayer and watching until no such roots can spring up. "Look diligently" that there be no such roots and keep clear of anything that may defile. Even though your brother has done wrong it is better to forgive him, and do it quickly, than to harbor any evil thoughts.

—Sel. SISTER JEANETTE POORMAN

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BRETHREN THE TIME IS SHORT, 1 Cor. 7:29

It was the last day of the year. Taking the calendar from the wall and meditating upon some of the engagements fulfilled, the projects accomplished and the obligations met; I rolled it into a wad and threw it into the wastebasket. As I did so however, I was burdened with the thought, that which I disposed of represented a year of my life. Had I been faithful in accomplishing that which the Lord has given me to do during the year? How many of the minutes, hours and days were used in the very best way? Could it be that much time had been wasted? Could it be possible that much of the year had been spent in such a way that God considered it wasted and fit only for the wastebasket?

We often think of our mistakes and consider some as greater than others. Perhaps one of the worst sins is that of wasting time. Are not those hours and minutes given us, to be considered as a treasured trust, a blessing which we do not appreciate enough. On various occasions I have been startled by the sudden realization that the immediate passing seconds would soon be beyond recall. Yes, this particular moment of time, will never be mine again. Especially christians, who believe the coming of our Lord draweth nigh. Who must conclude that we are living in the midnight hour of this age. Should we not endeavor to spend every day in pursuits which are profitable and which glorify God.

Yes another year is gone. Many were our privileges, perhaps many our enjoyments and also we may have some regrets. Alas, all is not lost but much improvement could be made by even me. Ah, a full year ahead, I shall plan it's opportunities, I shall direct my talents; oh yes, my privilege of glorifying my Lord is vast. Step by step the days of this New Year shall be planned and arranged to be profitable for my Lord and for my improvementt also. I shall make the days count and not just count the days.

There may be many years ahead
In which to grasp the hidden way,
But I shall live as if this were
My one and only precious day.

SELECTED.

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COME, LET US PRAY TOGETHER

Dear child, the loving Spirit doth say,
I know your heart is burdened for souls this day,
Our Heavenly Father doth know it too
And has sent me to guide and to comfort you.
We will our Heavenly Father seek
At the throne of Grace, there we will meet
To pray for the souls that need Christ today.
Humbly, Come, Let us together pray.

Dear Lord, can I the least of all
Cause souls to be stirred, to answer Thy call,
In my secret closet, in travailing prayer,
Amid streaming tears and soul suffering there,

Crying, O Lord, write upon the hearts of the lost,
 What the price of rejecting Christ will cost!
 Dear brethren and sisters, I beg you today
 While there is still time, Come, Let us together pray.

Sweet precious Lord, O hear my plea
 Save their souls as Ye did me,
 Those dear ones who have wandered away,
 Please call them back into Thy fold today.
 Help us to so live and to do Thy Will,
 That our prayers will be answered still,
 And in faith believing, ask this way;
 In Jesu's name, Come, Let us together pray.

Let us praise and glorify His holy name,
 For it was Jesus who took all our blame,
 Dear Father, we thank Thee for Thy precious Son,
 And for Thy blessed plan of salvation for everyone.
 Prepare us Lord, in this period of grace
 To meet our dear Saviour face to face,
 That we might be accounted worthy to hear Jesus say
 "Well done, thou good and faithful servants,
 Come, Let us together pray".

Humbly submitted in Jesus' name, SISTER LULUVENE YATES.

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SOME THINGS

There are a few things to be especially dreaded, into which it would not be amiss to pray God to mercifully prevent one from falling.

First — A Critical Spirit. How sad to see one who in the past was humble and mightily used of God, now become self-centered and manifest a know-it-all spirit! No difference what subject is discussed, what preacher, Bishop, or layman is mentioned, (unless it be a favorite), this critical soul is at once ready to pass opinion and say something, or wag the head that bespeaks depreciation. The tendency is to look with suspicion or contempt upon others, especially those who have had more or less success in life. It must be an awful condition of soul to be possessed of such a turn of mind. Lord, keep us free from this hateful spirit which has caused so many valuable souls to become unkind, unlovable and unsuccessful.

Second — A Contrary Spirit — This is akin to a critical spirit and yet in some respects it differs. It differs in that, one may be given to criticism or faultfinding and yet keep his disagreeable feelings to himself, but a contrary or self-willed soul renders life unpleasant and unbearable to others as well as himself.

It is certainly a benediction to mingle with one who is easily and constantly pleased. One who never holds out for his own notion or way of doing things. One who never becomes over-anxious or over-exacting. One who never takes offense at anything done to him or his. Say, brother, sister, have you this kind of holiness? A good way to find out is to ask those with whom you live.

It is a fearful thing to contemplate, that after one has helped advise and pray other souls through to a good experience that he himself may become so touchy and self important as to hurt his past usefulness and in the end actually miss heaven: A good prayer might be: "Lord, let me ripen and mellow as the years go by until I come down to the grave a sweet spirited, victorious old saint. And shouldst Thou see that I might become childish overbearing and hard to please, and thus in my old days counteract what I had labored hard to build for Thee, O Lord rather than this cut my life short and take me to heaven at the highest point of righteousness and affectiveness, Amen."

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NEWS ITEMS

MODESTO, CALIFORNIA

The Pleasant Home congregation was privileged to once again hold a series of Revival meetings, from December 2 through the 15th. Eld. James Kegerreis was our evangelist and brought us soul stirring messages from the inspired Word of God. Let us remember him in our prayers as he continues to labor in the service of the Lord.

We were happy to have Sister Kegerreis and Marlin with us and also that Darlene and her friend, Rachel, could be here for the latter part of the meetings. We want to thank all who attended these meetings with us and invite each one back.

SISTER BLANCHE WYATT, Cor.

O B I T U A R Y

SISTER TREVA BRUMBAUGH

Daughter of David and Lina (Dohner) Hoke, was born in Miami County, Ohio, June 30, 1901 and departed this life at her home near Pittsburg, Ohio, November 17, 1968, at the age of 67 years, 4 months and 17 days.

She was united in marriage to Arthur J. Brumbaugh on December 26, 1920. To this union were born two sons and two daughters: David, Arcanum, O. Rt. 3; Paul, Arcanum, O. Rt. 2; Mrs. Mary Bibbel, Arcanum, O. Rt. 1; Mrs. Miriam Beery, Arcanum, O. Rt. 3; 19 grandchildren; 7 great-grandchildren; one brother, David Hoke, Arcanum, O.; two sisters, Mrs. Mary Kauffman, Englewood, O.; Mrs. Esther Miller, West Milton, O. and also many nieces and nephews.

She accepted Christ as her personal Saviour at an early age. She was a member of the Englewood Dunkard Brethren church. She attended services as long as she was able and bore her afflictions and suffering with patience to the end. On occasions she was privileged to have the anointing administered for her comfort and peace of soul.

Funeral services were conducted at the Englewood church, with Elders George Replogle, Herbert Parker and Paul Blocker in charge. Burial in the Mote cemetery. The family wishes to express their thanks and appreciation for the prayers and cards, during the illness and death of our loved one.

REST IN PEACE

You are not forgotten, loved one, nor will you ever be,
 As long as life and memory last, we will remember thee.
 We miss you now, our hearts are sore,
 As time goes by, we'll miss you more.
 You're loving smile, you're gentle face,
 No one can fill you're place.

THE FAMILY.

—oooo—

NO — WE WON'T GO

The sounds coming from the crowds of young people today are—
 no, we won't go. Won't go where? We won't work, it's not what I like.
 We won't contribute to mans needs the way you do it. We won't fulfill
 our obligation to the selective service, it's not exactly what I believe in.

We won't do things your way. So we just won't go, won't help, won't work. But we will sit-in, sit-down, disobey rules, protest, march, revolt and rebel.

Who are the folks crying — we won't go? We call them the drop outs, the students, the college kids. They have turned hippie and yippie — beats and beatniks. They rejected society, They have accepted the dirty way of life. They don't clean up. They take drugs. They have become addicts. They want freedom — freedom to do as they please. Free love, free sex, freedom to practice the "new morality." They reject the former accepted standards of morality and cry — no we won't go.

We say in our comfortable homes and church pews this way of life is ungodly. This is a terrible thing that is happening to our country. This is awful. What will we come to next? This is plain open rebellion. This is wrong. It is sinful. God help us. So that is how we describe it.

But — there is another question to ask. Is all the rebellion at Berkeley campus or Dupont Circle? Was it all at the Chicago conventions? Hardly . . . it didn't begin there. It may have been at home or to their church that they started to say, "no — we won't go. It's easy to throw a stone at rebellion in Chicago or Washington, if we are removed from the incident. It's quite something else to pitch a stone in our own camp. Is all the rebellion at the favorite hippie hangouts?— No. It's closer to us. It's among us. It's in the church.

But where? we ask. What about your disobedience to God's word by harboring a hateful thought towards your brother? Now your actions show you hate that fellow christian. A good meaning brother approached you on the matter and you "blew off." You may have said, no — I won't go, go to him — make it right? Let him come to me. You rebelled to go. That is "no — we won't go" in the church.

Oh! And the time an older brother mentioned to you that you could drive your car in a more christian manner — what happened? He suggested the type of car you drive isn't in the best of taste for being a witness. It seems to favor the racing guys more than the followers of Christ. In what spirit did you react? Did you listen? Or did you say no — I won't change? What does it matter to you what I drive? Furthermore, you have broken the speed limit yourself, so why are you barking at me. If that is your attitude, you are learning with the hippies to say no — we won't go.

Then there is that discipline rule the church asks you to live up to and respect, that you just don't understand. The church set up standards

to save you a lot of trouble. It's a safety first for you. But you have made it your safety last. A fellow brother or sister tries to help you understand. You don't give him a chance. You won't listen. You won't consider him. You don't even ask God to show you His will. Then here comes this verse again, I see nothing wrong with it, and after all this is my business, why do you always have to pick on me. And you didn't give God a chance to come through to you. Instead — it was rebellion. It was no — I won't do it for you or the church.

How do we react when approached about sin? Lets say the sin of not being committed to Christ. That includes reserving part of life for yourself, just yourself—and all your selfish desires. That leads to more sin, like smoking, drinking, swearing, pride, greed and you name it. Then there are the sins of omission. No prayer life, no witnessing, no attempt to carry out and obey the great commission, no fruit from your life. Now the question again, how do we react when approached about one of these sins? If it's no — I won't its rebellion.

Rebellion pleases the enemy. Rebellion to God and the church helps the devil get a tighter grip on you. When you refused to make a wrong right, it was rebellion and satan increased his chances of having you in hell with him for eternity. Rebellion destroys nations. Rebellion to government destroys government. Rebellion expressed in picketing and forceful marching helps the enemy of our nation to weaken and finally destroy our government. Rebellion overthrows nations.

Rebellion destroys brotherhood. What does more harm to any brotherhood than two members at odds with each other and both rebellious towards God? This kind of rebellion destroys love and promotes hatred. Rebellion destroys the body of Christ, the Church. Rebellion opens the door of sin in the church. Sin destroys the church like acid destroys clothes. Willful rebellion is sin. Sin is the killer of the church.

Paul said yes to God when he was called. That yes changed the course of the world. He could have said no — I won't go, and hindered the message of God to the world. We won't go is a hard way out. In fact it is not a way out, it's just trying to get out. Jonah said no to God, but found a hard unpleasant harvest followed that word "no."

No — I won't go, won't do it, is that your attitude? If it is, maybe you would make a better hippie than you care to own up to. Or can you say to God very honestly — I will go. Go for you and the church. Can you say to God I'm totally yours? You name it God, and I won't say no. Isaiah said yes. Amos and Jeremiah answered God's call with an

I will. Paul did too. God asks you to Commit thy way unto the Lord; trust also in him, Psalms 37:5. Can you do that?

Before we empty our bag of stones on the hippies, lets pitch several into our own camp and get rid of this sin. The no — I won't go attitude is too much among us. Let us, by yielding ourselves to Christ and His will, rid that sin out of our camp. If we say no we won't to Christ and His will, we may hear Christ say, No you won't come into heaven with me.

SIMON SCHROCK — 4614 Holly Ave., Fairfax, Va. 22030.

—oooo—

CHRISTIAN STEWARDSHIP

It is extremely important for the christian to remember that he is a steward for his Lord, for all that he has, including his very life, was given to him by the Lord of all the earth for the advancement of His cause and to His honor and glory. The possessions which the christian has are not his own, for he can use them only during his short life, and then they must be handed on to others.

The term 'steward' comes from the Bible and relates to those servants, who were given charge of their master's goods and were held responsible for them. A number of parables illustrate and stress the importance of christian stewardship. Four such as given by our Lord are found in Matt. 25: 14-30; Luke 12:42-48; 16:1-12; 19:11-27. Concerning the work of the steward in Eastern households Amos R. Wells says: The steward in an old-time well-to-do family had the management of all the family affairs. He superintended the servants, the housekeeping, the purchase of provisions, the entertaining. Most important of all, he had charge of the family financing, the investment of the family funds, their preservation and increase. He was usually a slave, deeply attached to his master, and wholly devoted to his interests. Some of the most influential persons of antiquity were slaves. All this is to be remembered when we speak of the christian steward. Christians are slaves of Christ, to use Paul's glad name for himself. Christ is their master. Christ has a right to all their service. They possess nothing that is their own. All their lives are to be given up to advancing the cause of their Saviour; for they have been bought with a price, even the infinite price of life of the Son of God. The greatest need of the christian church is the spirit of true stewardship and where that is found in a church, that church is sure to prosper, and to exercise a profound and blessed influence. It should be the aim of every follower of Christ to be a faithful steward.

We find then that stewardship is a very inclusive term. It applies to our time, our talents, and our possessions. When it comes to the matter of time, all of us probably know how difficult it is to make the best of our time so that it is not squandered in ways that mean little for the upbuilding of the cause of Christ. The christian, of course, should not think of spending his time in pursuit of sinful lusts and pleasures, but he still needs to guard zealously against frittering his time away in doing things that are of little or no value. At this point comes up the matter of recreation, which is perhaps more particularly a young people's problem. Healthful recreation and legitimate pleasure both have their place and are needed to be properly fitted for the more serious and exacting duties of life. It has long been known that "all work and no play makes Jack a dull boy." But it is no doubt more important that Jack and his sisters learn to work and that they receive training to assume some of the responsibilities of the home and the farm or some other phase of industry. And young people should also learn early that they can give of their time for the work of the Lord. Our sewing circles, quarter investments, and youth projects have been of great help in making boys and girls and young people conscious of this. Frances R. Havergal helps us to see the need and the beauty of consecrating our time to the Lord when she says: Take my moments and my days, Let them flow in ceaseless praise.

The stewardship of our talents is also of utmost importance. We have our native abilities, each one differing from the other in at least some ways. God indowed us with these talents or abilities. He expects us to use them in His service. And we need to develop and increase those talents so that they may be of increasing value, just as in the parable, the faithful servants increased the money that was given into their custody. We need to use our abilities to teach in the Sunday School and similar church activities. We should use our abilities to sing in the service of the Lord. We can all talk and so we should use our conversational abilities to testify for Christ. Here again the words of the hymn come to our minds: Take my voice and let me sing, Always, only for my King.

The stewardship of our money and possessions is also a most important one, as we see from the repeated references to money in the Scriptures. Money is nearly always the foundation of the parables on stewardship which our Lord gives to us in the Gospels. The unjust steward was dishonest in money matters. The servants in the parables of the pounds and the talents were either faithful or unfaithful in handling

money. It is well to remember that we are all stewards in handling of money, just as much as were the men described in the parables. The abilities and capacities which we have to earn money come from God, and we are told in the Scriptures to remember that it is the Lord "that giveth thee power to get wealth," Deut. 8:18. These things are not our own; we are only given charge of them for the short period of our lives. Let us then render back to God a just share of what is but His own.

SEL. THE CHRISTIAN MONITOR.

—o—o—o—

CHRISTIAN LIVING

Far down the ages now
Much of her journey done,
The pilgrim church pursues her way
Until her crown is won.

No wider is the gate
No broader is the way,
No smoother is the ancient path
That leads to life and day.

No sweeter is the cup
Nor less our lot of ill,
'Twas tribulation ages since
'Tis tribulation still.

No slacker grows the fight
No feebler is the foe,
Nor less the need of armor tried
Of shield and spear and bow.

Thus onward still we press
Through evil and through good,
Thro' pain and poverty and want
Thro' peril and through blood.

Still faithful to our God
And to our Captain true,
We follow where He leads the way
The kingdom in our view.

The church still is in conflict with foes, "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12.

SEL. BY RUTH BAKER

FELLOWSHIP IN LIFE'S DECISIONS

Fellowship with Jesus leads somewhere, and that somewhere is to fellowship with God. Jesus lived in constant fellowship with the Father, and whoever has companionship with Jesus will soon find himself in fellowship with God.

Anybody who has companionship with Jesus will engage in His way of life. There will be co-operation in carrying out His program. His spirit will prevail in our lives. Association with Jesus means allowing Him to live in us. Therefore, private prayer, public worship, searching the Scriptures, doing the Will and work of God become habits of life, and no one can practice these methods of conduct and not have fellowship with God.

Fellowship with God has its results too. Communion with the Father is not the conclusion of the matter. This would make friendship with God nothing more than thrills of emotion. There are people who say they can get along just as well without God as with Him. This is not true. Into those who fellowship with Him, God puts deposits that can be obtained nowhere else.

One unique gift of God is spiritual power, sufficient for all of the experiences of life. Jesus had such power. Therefore, His works were miraculous and His endurance unlimited. Paul had such power. The grace of God was sufficient for him. Whoever maintains fellowship with God will have the ever-present strength of the omnipotent Spirit. God guides those who live and move and have their being in Him; and the wisdom of God also enters into such hearts to direct into paths that are right.

God is love. Where God is, love is. Fellowship with God makes love the content of the soul. Jesus preached a gospel of love as the spiritual bond of God and man. The love of God prompts righteous conduct. All fellowship relationships are dependent upon the genuineness of love.

A sense of security also comes from unfailing faith in God. Spiritual safety leads to eternal hope. Fellowship with God furnishes stability and makes one steadfast and unmovable. Unshaky and unperplexed by uncertainty is he whom God holds fast.

Power, guidance, love, security are some of the results of fellowship with God and with His Son, Jesus the Christ. Anyone who has companionship with Jesus will enter into fruitful fellowship with God, and life will be made complete.

—SELECTED

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The yoke of God will never fit a stiff neck.

—o—

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9. If I have a thorn in my finger it will fester. If the trouble continues, my whole body will suffer and I may die. What, am I to do? Treat the finger, the hand and the arm with lotions and plasters? No, take out the thorn. Until you do that, all the treatment is vain. Back of all of your defects, temptations and wrongs there is one little fault. Don't be afraid to confess our sins.

—oooo—

MY GRATITUDE

I have a clean, soft bed on which to sleep,
 I have a table with gracious things
 How can I pray the Lord "my soul to keep"?
 How can my heart lift up on joyous wings?
 While there are those about me in the night
 Who toss on filthy rags and cannot rest,
 Who have no food, no raiment, and no light?

How can I sleep unless I do my best
 To ease and comfort them, and how can I
 Be deemed a follower of Christ until
 I heed humanity's unbroken cry
 And move to feed the hungry, heal the ill?
 God help me keep remembering, help me to see
 How great is my responsibility.

—oooo—

A true missionary is God's man, in God's places, doing God's work, in God's way, for God's glory.

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BIBLE MONITOR

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No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RELIGIOUS LIBERTY

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved," Psa. 16:6-8. No doubt if we honestly consider this passage, such is the lot of each of our readers. Unless we individually have come short of our opportunities?

If our choice and activity has been such that the Lord is the portion of our inheritance, then our circumstances are pleasant. Much emphasis is placed upon the type and condition of our inheritance. The value of a godly inheritance is inestimable. Through our religious liberty we can each enjoy a godly inheritance. The eternal advice of almighty God, through His precious Word, should urge us to honour and praise our Creator. Carnal man is concerned about his circumstances in this world. A converted person is concerned about his Lord and what service he bestowes upon Him, regardless of his own state in this world.

The freedom to choose our religious beliefs and practices is a blessing which we often take too lightly. We find a good example of religious liberty even in the Old Testament, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. 11:24-25. Under the age of the New Testament, in the United States at least, we even have more religious liberty than that which Moses had. The great problem which confronts mankind is, to refuse the evil and choose the good. Are we men and women who exercise these keen minds with which we are blessed, or do we do as the animals do, follow their leader?

The knowledge of God is actually the greatest blessing which we have in this life. This knowledge lifts us above the animal, above the savage and actually upon the level with the blessed Son of God. What do we do that we deserve such a blessing? How faithfully do we serve in this elevated state in which we serve? Can you value the satisfaction which you receive from religious liberty? How much thanks and praise do you give unto almighty God because of such blessings? Was the lot of our Lord and Saviour, while upon this earth, as pleasant and happy as our lot is? Yet Christ was pleased with the lot which God gave Him. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. 8-9.

One of the leading blessings of our religious liberty is that we live in a land of light. A land where understanding is encouraged. A land where we are permitted to read, learn of and follow the Light of the world, Jesus the Christ. It is a land where God is known and worshipped. Yes, we have many faiths and many practices, but we also have free access unto God's Word to find and consider which practice is godly. We have the freedom to study and talk about God's Word, we have freedom to worship our Lord and we have freedom to write and speak of His Word.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour," Rom. 13:5-7. We are to be law-abiding citizens of our Country as long as they do not compel us to disobey the law of God, as taught by our Lord and Saviour. How good a subject are you, yes even to the paying of tribute. True we sometimes think that our taxes are very high, however if they are a greater burden than we are able to bear, the ones imposing them will be required to answer to almighty God for that. Actually we must be very thankful to our Government for the many blessings we enjoy under its protecting care. As a new administration takes charge of our Government for four years, we are required to pray for it, to be a christ-like law-abiding citizen, as long as we are not required to disobey any of the New Testament teachings. Do we expect our religious liberty for nothing? We are not asked to run our Government, or even to advise them, but rather to be subject unto them. They will be required to ans-

wer for the burdens put upon their subjects and also for how the tribute, which we give, is used.

We are placed upon this earth, for a short time, to "work out our souls salvation." We will certainly each be accountable for how we use our life, time and talents. We will each be accountable for the use we have made of our religious liberty, for our own soul and for the souls of those over whom we might have influence. Our text tells us, "I have set the Lord always before me." Is that my actual life, or do I set me before the Lord? We not only must set Him before us, reverence, respect and worship Him but we must continue with Him. He must be "at my right hand" or I will fail. Alas the multitude of thoughts and deeds which influence me, turn me, change me and mold me. If the Lord is our Lord and we keep Him at our right hand, we shall not be moved, whatever man may do unto us.

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DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN. Part 28

"SARDIS" . . . SYMBOLICAL OF THE FIFTH PERIOD OF CHRIST'S CHURCH, IN THE SIXTH DISPENSATION OF THE WORLD.

God's message to this church, is found in Rev. 3:1-6. "And unto the church in Sardis write; These things saith he that hath the seven Spirit's of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear, what the Spirit saith unto the churches."

THIS MESSAGE COMES TO SARDIS, to the angel "MESSAGE BEARER," From the holy "ONE OF GOD", who has the Holy spirit, with all of His ATTRIBUTES, the seven "SPIRITS," or plentitude of His power. THE ONE WHO HOLDS TO ACCOUNT, THE

SEVEN STARS OF GOD, WHO ARE THE ANGELS, MINISTERS, OR MESSAGE BEARERS OF THE SEVEN CHURCHES. Christ calls to attention of Sardis, and to us, the same truth, which He reveals to every one of the other churches in Asia. "I know thy works," He knows ours also. He as much as to have said unto them, I know you have a reputation of being a LIVING CHURCH, but thou art dead. No doubt they were a "form of godliness, but denying the power thereof, from such turn away," saith Paul. The word "Sardis", is said to mean, A remnant. This would symbolize the period in Church History, of "THE ESCAPING ONE," Meaning they had escaped the "STATE CHURCH," or those who came out at the time of the So-called, "GREAT REFORMATION."

It seems that Sardis was a very weak Congregation, especially few in number, to say the least. True worshippers, true saints, were perhaps very few indeed. No doubt they were holding faithful, to a portion of the doctrines of Christ, yet weak in carrying out other portions. True faithful Ones, had become almost extinct, and only a few of those who held forth the whole Gospel. Hence their over-all condition was, "and art dead." Jesus said to them, "Be watchful, strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." The word "PERFECTION" *Means Completeness*. They were not complete in Him. In our own words we would say, Brethren remember how ye were taught, and received my word? . . . NOW, "hold fast and repent." Every child of God should repent, when found to come short in their Christian duties, of life and in the keeping of the doctrine of Christ, and strive to "overcome." If you, Sardis fail to "watch, I will come on thee sudden, as a thief comes to steal," and you will be caught, unaware of my coming. WHY? For He will come "in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51-52, "For the trumpet shall sound, (we believe the seventh trumpet, of the trumpet series) and the dead shall be raised incorruptible, (at the first resurrection) and we shall be changed." To the writer this language prefigures both the time and the manner of Christ's APPEARING, as He descends in the clouds, at the first resurrection of the dead and the Rapture of His saints.

THIS MESSAGE TO SARDIS, is a strong warning for the Church, Christ's saints today; just as Jesus also taught His disciples, while He was still here in this world with them, that they should be watching and praying, ready for His coming. To the few in Sardis, He said,

"You still have a few faithful members, who have not fallen for the sins of the majority, so to speak, you are undefiled before the world, you have on the garments of righteousness, therefore you "shall walk with me in white," for you are my worthy disciples. The "overcomer" will be clothed in white raiment, symbol of garments of righteousness. Their names will be written in the book of life, and will not be blotted out. These thoughts have been revealed to us, by the Spirit, through the Word, and we give them in our own words here. Christ will confess these "overcomers," before His Father and the holy angels. Just as He said, while here in the world, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven, and before the holy angels".

HISTORICALLY, WE BELIEVE THE PERIOD, SYMBOLIZED BY SARDIS BEGAN ABOUT THE YEAR 1500 A.D. and continued, perhaps to near the middle of the 17th Century, near 1750 A.D. . . . The condition of affairs of the "NATIONS", as dominated by the "PAPAL CHURCH," were becoming intolerable. Martin Luther nailed his 95 "Theses" on the church door at Wittenburg, Germany, on October 31, 1517 A.D. . . . SARDIS BRINGS BEFORE US Prophetically, the time of the "GREAT STATE CHURCH, OF THE REFORMATION," which escaped from Rome. "THE AGE OF THE REFORMATION," Was attended and followed the PEACE OF WESTPHALLA, in 1648, by which the "THIRTY YEARS WAR" was brought to an end. At about this date, may be placed the dawn of the period of "Protestant Christianity," so-called. Which is characterized by a "NEW SPIRIT IN PHILOSOPHY AND CULTURE," by discussions consequent on the spread of scientific investigation, by debates on the foundations of natural, and revealed religion. This period is characterized also, by the growth of Christian philanthropy, the progress of political and social reform, and a fresh awakening of Missionary effort. THIS IS PERIOD EIGHT IN CHURCH HISTORY. The Reformation and conflicts of the different Christian Bodies: (So called) To the "PEACE OF WESTPHALLA," 1648.

These were the days of "IGNATIUS LOYOLA AND THE JESUITES," 1540 A.D.; also the arising of the "BAPTISTS," 1523; "LUTHERANISM" in the church of England 1534; "KNOX" 1560, and "PRESBYTERIANISM," by CALVIN. We are told, the REFORMATION was a more of a struggle for "POLITICAL LIBERTY," than a purely Christian or religious Movement, yet it had some advan-

tages. The Scriptures were circulated and the doctrine of "JUSTIFICATION BY FAITH," was again taught. We are told by one, brother Alexander Mack, and We Quote. "While there were a few true followers of Christ in the Historical period, symbolized by Sardis, just as "there are a few namee in Sardis," yet there were those among them, who were drifting into cold, lifeless formalism.) At the time of the great "Reformation," or in the times which immediately succeeded that memorable event, the spirit of inquiry had been awakened in the hearts of some of Christ's children. The liberty of thought and the liberty of speech had been asserted. And there were those who by their investigation of the oracles of Divine Truth, ascertained that, whatever good work the previous reformers had done to redeem the world from error, and to restore it a purer form of Christianity, still all error had not been detected, nor all truths discovered; and they were resolved to make the Christian tabernacle after the pattern shewed them on the mount, not on Mount Sinai, but on "Mount Zion," according to the pattern taught and exemplified on the doctrines and lives of Christ and His Apostles. Out of this number was the faithful little band of eight persons, a number between which and that which peopled the world, after the "deluge", a striking coincidence, is observable." *End of Quote.*

This little group, we certainly believe, belonged to the symbol, symbolized by Sardis, of the "REMNANT." The few names, which were represented in Sardis, were those, without a doubt in our mind, who came out of the "GREAT REFORMATION." And this little group were re-organized by Brother Mack, and came to America, 1719 — 1729. This small group were grouped together in 1708, and suffered severe persecution, before leaving Europe. The Organizations which came out of the "STATE CHURCH," in this period of REFORMATION, have received great honour and praise from men of the Religious world, but in God's sight, they were dead as symbolized by Sardis. Churches which have a name to be alive, and at the same time are dead, are not watching for Christ's coming. Activity alone does not determine the Scripturalness of a church. In what a church is active, is the determining factor of its Scripturalness. We find much activity in the various churches (Denominations) of today, but we know that God is not well pleased with many of their activities. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Matt 7:21. In conclusion of this Message, we find, the Spiritual condition of "SARDIS," was in a bad state, like many churches in our time. From a Scriptural standpoint,

a church that is just bubbling over, so to speak, with energy, yet manifesting no desire for soul saving, though busy in their activities, are in a pathetic state. They are dead Spiritually. Such are more concerned about denominational drives, and what they call a "Social Gospel," than they are about the salvation of lost souls, and the Lord's return. LET US BEWARE BRETHREN AND SISTERS, OF THE SOCIAL GOSPEL. Let us keep Christ's commandments, all of them, be filled with the Holy Spirit, and alive for the saving of souls.

To be Continued.

BRO. WM. ROOT, 1612-Morphy St. — Great Bend, Kansas 67530.

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NEWS ITEMS

PERU, IND.

There has been no report from the Midway congregation for some time because there was so little to report. Let it be known that we are still going, although we are only ten members, with two aged sisters unable to attend. Bro. Vern Hostetler is our elder in charge. We aim to meet the first and third Sunday of each month, except during the Winter. We cancel meetings during special services at neighboring Plevna and occasionally at other of our congregations. Since we have no minister, our Mission Board supplies one for us, the third Sunday of each month, for which we are thankful. We welcome you all to stop and worship with us. But since we are few and miss Sundays, it would be best to check with us on your plans to attend.

Another reason for this report, on Sunday, November 17, after Bro. Harley Rush preached for us and dismissed the service, Orpha (Stout) Moyer stated her desire to be baptized. That service was performed that afternoon in Pipe creek. For this we are thankful. but we also think of other "prodigals" as described in Luke 15, raised under the influence of the Bible and our church, who should be willing to return to their Creator and Redeemer. I believe many refuse to make this committal because of present enjoyment, they think they would miss, but that view is dangerous. They should consider the enjoyment they will miss if they do not surrender to God's Will and plan of salvation.

BRO. PAUL B. MYERS, Cor.

NORTH CANTON, OHIO

The Orion Congregation has passed another year milestone. What has been done or said is now History. Meetings were held as usual: Council meetings, Lovefeast occasions, and the last of August, Bro. Joe Flora came into our midst and held a Revival meeting. He gave us many thoughts which should strengthen us in our church work, there were no additions but hope that there was seed sown that will come forth later. We were also glad that he brought his companion along, at one time this was her home territory. We wish them God's blessings in their work for the master.

As the tree stands so shall it fall and if it is not rooted deep when a wind comes, crashing it comes down. Just so we if we are not rooted and grounded in the faith and doctrine of Jesus, just so we will fall.

The daily Paper is like a christian life, it is read by people everywhere. One never knows who is reading and looking for things. In fact, many times a christian life is the only Bible some people read. People whom we never know are watching and reading us. If the print is blurred and the pictures are not understandable, because they are too dark or too light, those who read us never get the truth we should be giving. As those in charge of a paper have a moral responsibility to print the truth and share the facts, so we, who profess to be Christians, have a responsibility to live so that those who watch us and rear us will get the facts about life and eternity which are found in the Bible.

BRO. ALVIN SILKNITTER, Cor.

DALLAS CENTER, IA.

We have been favored with considerable company during the year: some from California, Colo., Kans., Mo., Penna., Ohio and Illinois, and we appreciated every one. Our group was quite well represented at General Conference and we rejoice greatly that three of our young folks gave their hearts to the Lord while there, and were baptized after coming home.

We have had some sickness among us, several were hospitalized for awhile, one was called by death, Sister Lettie Hankins. But the Lord has been good to us and spared even our older ones to share in the blessings of 1969. We have had several weddings and new babies in 1968. Bro. and Sister Josiah Flora celebrated their 70th wedding anniversary.

The young folks are taking an active part in the County Home work. They also go to sing for the aged or those shut-in or lonesome. The

I. W. boys lead in prayer meetings. All our new officers and teachers have taken up their work. Our ladies have relief sewing, sometimes using four sewing machines as they make new garments. Others mend or tie comforts with usually 10-15 present. We still make soap twice during the year, altogether 900 lbs. last year.

The series of meetings in August, conducted by Bro. Hayes Reed was greatly blessed. Five answered the Lord's call into His fold and were baptized. 101 attended our Communion service, the Spirit was present and we had a wonderful meeting. May the Lord bless each one of our readers.

BEULAH M. FITZ, Cor.

NOTICE

Swallow Falls, Md. congregation has regular services the second and third Sunday of each month at 10 A.M. Come and worship with us.

RUTH SNYDER, Cor.

OBITUARIES

MELVIN F. MARKS

Husband of Sister Dorothy Keeney Marks, of R. 3, Red Lion, Pa., passed away December 24, 1968 at the York Hospital. A patient at the hospital about a week, he departed this life at the age of 46 years, 10 months and 26 days. He was the son of the late Daniel and Sadie Marks, and was employed at the Campbell Chain Co. of York and also lived on a farm. A faithful member of the Shrewsbury Dunkard Brethren Church, he had a kind and quiet spirit.

His wife, Dorothy Keeney Marks, and four children survive: Ronald Lee, Marian Irene, Marvin Dale, and Melvin Gerald, all at home; five brothers: Joseph F. Marks, R. 3, York; Charles F. Marks, Loganville; Paul F. Marks, R. 1, Felton; Daniel F. Marks, Jr., R. 3, York; and Ervin F. Marks, R. 1, Hellam; and a sister, Anna Myers, R. 3, York.

Funeral services were conducted December 28, at the Dunkard Brethren Church, Shrewsbury, Pa., by Elders David F. Ebling and Jacob C. Ness. Interment was in the cemetery adjoining the church.

SISTER FERN NESS, Cor.

"HE IS JUST AWAY"

I cannot say, and I will not say
That he is dead — he is just away!
With a cheery smile, and a wave of the hand,

He has wandered into an unknown land,
 And left us dreaming how very fair
 It needs must be, since he lingers there. . . .
 And you — O you, who the wildest yearn
 For the old time step and glad return,
 Think of him faring on, as dear
 In the love of There as the love of Here:
 Think of him still as the same, I say:
 He is not dead — he is just away!

Sel. from James Whitcomb Riley.

The family of Bro. Melvin Marks wish to give special thanks to all the relatives, friends and the dear brethren and sisters; for the prayers, cards and gifts during the illness and death of our dear husband and daddy. Everything was greatly appreciated. May God bless you all is our prayers.

SISTER DOROTHY MARKS AND CHILDREN.

SUSIE (SNAVELY) MEADOR

Was born June 17, 1891, near Olatha, Johnson County, Kansas. She passed away quite suddenly Sunday, January 12, at the time of dismissal of services at the Great Bend Mission, 1612 Morphy St., Great Bend, Kansas.

She was married to Robert B. Meador on August 5, 1915, at Cimmeron, Kansas. Of this union were born two children: a son, Albert of Kansas City, who survives; a daughter, Betty Rose who passed away in 1925; three grandchildren: Malvin, Betty and Patricia Meador; two sisters, Mrs. Clara Wilcox of Sawyer, Kansas; Mrs. Elizabeth Oyler of Glora, Ind.; two nieces, Mrs. Esther Blocher of Ohio and Mrs. Helen Ikenberry of Ind.; other relatives at Knobnoster, Mo. and a host of neighbors and friends.

Mrs. Meador and her husband were baptized in 1923 and became members of the Baker Avenue Central Baptist church in Great Bend. They worshipped with this Denomination for many years, until they affiliated with the N.C.C. Mrs. Meador then, after Mr. Meador passed on in 1952, began to look for another place of worship. Her parentage having belonged to the German Baptist church, was possibly one reason why she chose to worship, with the Dunkard Brethren in the home of the writer. She has been a faithful attendant there for some ten or fifteen years. While she has never united with us, yet she seemed to be perfectly happy in our midst.

Services were held January 15, at the Cook and Weber Mortuary, Great Bend, conducted by the writer, assisted by Eld. Emery Wertz of McClave, Colo. She will be sadly missed here at the Mission.

ELDER WM. ROOT.



THE DIVINE AND HUMAN PARTS IN CONVERSION

In the process of conversion, as set forth in the New Testament Scriptures, there is a divine part, as well as a human part. Man performs the human part, while the Father, the Son, and the Holy Spirit, look after the divine side. The lack of this very necessary distinction, when treating the subject of conversion, has led to many errors.

We read, "By grace are ye saved." This is the divine part of salvation, and yet there is something more in the plan of redemption than mere grace. Then, on the other hand, we read that "by faith are ye saved." Still, in order to complete the process of conversion, there is something more than faith demanded. We read further, "Except ye repent ye shall all likewise perish." Paul was told to "arise and be baptized and wash away thy sins." These, along with faith, are human parts in the New Testament plan, but these of themselves will not answer the purpose. True, they are divinely-appointed conditions, but we must look even beyond conditions for the pardoning power. Though we read, "The like figure whereunto even baptism doth also now save us," strictly speaking, baptism alone does not save. The real saving power is beyond all rites and ceremonies, or beyond anything that is our privilege, or even duty, to perform.

The saving power is in the hands of the Lord, who alone exercises it when His clearly-revealed conditions are properly complied with. Through the apostles He has enjoined faith, repentance and baptism; not that they have in them any power or element to remove sins, but that the sinner may by them be brought to a condition where the Lord can and is willing to pardon his sins. While the sinner may, and should, see the hand as well as the wisdom of God in these duties, he nevertheless looks beyond them to the hand and power that releases him from the burden of sin and enrolls his name among the redeemed.

Jesus has promised to save those who believe, repent and are baptized. He has pledged himself to pardon their sins, if they sincerely

comply with these conditions, but he has not taught them to look to these or any other duties, rites or ceremonies, for the saving power. It is to Jesus that they must look for the Power that saves or pardons. Then, on the other hand, they are not to look to Jesus, expecting salvation while at the same time willfully neglecting the conditions. While there may be no inherent virtue in the conditions themselves, for the real virtue is in Jesus and His atoning blood, still there are no Gospel grounds for expecting God to apply this virtue or pardoning power, in the absence of the conditions, especially so when the conditions are knowingly neglected.

The authority to exercise the pardoning privilege, in behalf of the one who has faith and repentance but for some reason has not been permitted to receive the rite of Christian baptism, may possibly be reserved by God as an act of special grace, but Jesus never so taught, nor were the apostles at any time authorized to promulgate such a doctrine. The plain, simple teaching of the New Testament is to believe, repent and be baptized for the remission of sins. To all such the promise is that their sins shall be pardoned, they shall receive the Holy Spirit and henceforth be numbered with the saints, and entitled to all the rights and privileges of the Christian Church.

What is said about salvation by grace, or being saved by hope, or by the atoning blood, does not set aside the duties required of sinners seeking salvation, but rather includes them, and the man who makes a business of emphasizing the divine side, and minimizing the human side, is doing violence to God's Word.

The fact of the matter is that, in the performance of duty, the sinner has his heart changed by faith, his conduct by repentance and his relation by baptism, but the pardoning act itself takes place in heaven, where the record is kept. The moment he performs his duty, just that moment does he receive pardon. In his own heart he feels that his sins have been removed and that he is a saved man. He does not feel that faith, repentance and baptism alone, have saved him, for in them is no special merit, but he does realize that he has been saved by the direct and personal power of God. He sees and feels the real hand of God, the power of Jesus and the influence of the Holy Spirit in his salvation. Faith, repentance and baptism have led him where Jesus has promised to meet him with pardon. He has performed the conditions and from the Lord received the assurance of pardon. And still none of the New Testament's requirements should be looked upon as arbitrary. They are in perfect keeping with man's needs and the very nature of things. God knowing what is

in man, knew how to harmonize every requirement with the laws that govern thought, as well as matter.

Selected from the writings of J. H. Moore by W.E. BASHOR.

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WHY DOES GOD NOT ALWAYS ANSWER PRAYERS IMMEDIATELY?

"Therefore will the Lord wait, that he may be gracious unto you. . . and therefore will he be exalted," Isa. 30:18. Our heavenly Father has His reasons for keeping us waiting sometimes, when we pray; for He knows our heart, looks upon our heart and knows what is best for us and others, that more glory may come to His name.

Sometimes, and we would say usually, the delay is for our profit and good, He is planning a greater thing than our hearts can imagine, that our capacity to receive will be enlarged, that our faith might become stronger and our prayers quickened, our dependence upon Him greater, Prov. 3:5-6. Sometimes it may be that he will appreciate His blessing and answer more when we get it: anything hard-fought-for seems to have more value. We will become more earnest, more persevering and value the prize of victory all the more.

Sometimes it may be because of something not quite right, that has to be removed, which no one else can or does know about. May be some little idol, something we do not want to give up but which we do not at first realize. Oft-times even the best christians are guilty of sins of commission and omission, that they do not realize at first and God has to wait until that heart is cleansed of those things such as: ingratitude, pride, envy, jealousy, covetousness, neglect of prayer and Bible reading, hindering others from being useful, peevishness, temper, self-confidence, self-pity, self-centeredness, murmuring or impatience.

Sometimes it may be that we rely upon others, looking towards others, depending upon others, rather than completely looking to God for direction and leading, so that we recognize fully that God and His cause must come first in our hearts and lives, and that we obey Him. The sin question and all else has to be right with God and us. Just so we live a separated, consistent christian life. Sometimes the wrong use of time and money is the cause for delay.

God is gracious. How wonderful for us. He wants the best for His redeemed ones. His love is greater than any of us can imagine. Truly our God is a prayer-hearing and a prayer-answering God. George Mat-

theson, a deep man of God, has expressed a delay this way: There are some prayers that are followed by a divine silence, because we are not yet ripe for all we have asked; other prayers are followed by silence because we are ripe and ready for more than we asked.

He sent Moses to help the Israelites out of Egypt. They could have crossed over in five days, but it would have been rough going and He did not want them to become discouraged; therefore He sent them by the longer route that would have taken eleven days, so they would not encounter so much trouble; but they were disobedient and it took them forty years. He had to teach them lessons, but how wonderfully He helped them, fed them, kept them well and their clothes did not wear out.

Moses' prayer to enter the promised land was kept back. Elijah's prayer to die was delayed, that he might go to heaven in a fiery chariot. God's ways may not always seem right to us, or they may seem perplexing, but one thing we know is, that in the end everything will come out alright, for He is Almighty, with deep love and He watches and cares for His own. He has an army of Angels to dispatch help at exactly the right time for all concerned, as with Daniel, Dan. 10:12-14.

God's delays do not mean denials necessarily. When God seems indifferent, He is often most concerned. For God does have a purpose in all that He allows and asks us then to trust Him, though all seems dark just now. We might think He does not care about us or our prayers, when we have to wait and we are going through trials, persecution, affliction, grief, sickness and heartache. Our prayers may seem unheard, the heavens silent above us, but we can always know that He looks down upon His children in deepest understanding, sympathy and love; and in making ready to work out deliverance in the best possible way to glorify His name and show us His grace.

Therefore will the Lord wait, that He may be gracious unto you. Delays and hindrances do not mean that we are out of God's Will either. When we are fully yielded unto Him, body and soul, mind and spirit: we know that the some blessing, whatever it be, will come from that delay. He never makes mistakes and His Word is true. He is not variable. His Word and promises stand. We may not always understand the delays: why that dear child is not saved as quickly as we would like, or that ungodly husband who persecutes his christian wife come to know God, or that drinking one to be "born again." Yet we trust Him and know that He will bring it to pass when we have committed our request and need unto Him, and faithfully pray, love, serve and obey Him. He is merciful

and gracious, and always works out what is the best time and place for our best good and for all concerned.

The saints should never be dismayed,
Nor sink in hopeless fear,
For when they least expect His aid,
The Saviour will appear.

Waiting exercises our grace,
Waiting tries our faith;
Therefore, wait on in hope,
The answer will not be too late.

God makes a promise,
Faith believes it,
Hope anticipates it,
Patience awaits it.

The boat may be covered with the waves and Christ sleeps on;
But He will wake up before it sinks.
He sleeps, but He never oversleeps, and
There are no "too lates" with Him.

Sel. by SISTER ADA WHITMAN.

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THE DOCTRINE OF GODLINESS

I Tim. 6:3, refers to "the doctrine which is according to godliness." Godliness refers to our character and conduct. It is often referred to in the books of Timothy. Such a quality of character is only made possible by a regenerating and transforming experience, changing our conduct to one of Godlikeness, piety and righteousness. Christianity is unique among all the religions of the world, for when it demands a standard it also provides the life and motivating force to live on that level. Any system of religion or ethics that does not have as it's starting point, an experience with God and a penitent break with our carnal inclinations, is not a doctrine according to godliness.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17. It brings to our heart a warm sense of gratitude that God has made possi-

ble such a quality of life. Even though we have our existence in an earthly tenement and are surrounded by hostile spiritual forces, God has made provision that His Spirit may indwell us now, and if that life is maintained the entire man may be redeemed. In I Tim. 3:16 Paul reminds us that though this doctrine of godliness is a marvel, yet it is possible. God manifested in the flesh, through His Son, revealed the possibility and necessity of being related spiritually with Him; yet living in this world that we might help others to come to this same experience and be saved and live pious lives, that "in the midst of a crooked and perverse nation" we may "shine as lights in the world."

I Tim. 2:10 speaks of people who profess godliness. Godliness as a doctrine and belief is fundamental to a true and pure religion. However this is only the starting point. Our real nature is going to be expressed in our words and conduct. With the heart man believes, but it is with the mouth that confession is made and by the life that profession is made evident. Our daily life, conduct, appearance, attitude and interests are all a profession of our belief. The fruit of our life is the evidence of our nature. I John 2:3-6 teaches that a confession of knowing and abiding in Christ will be evidenced by: keeping His commandments, loving our fellow men and a daily walking in the Light. We cannot separate the acceptance of the words of Christ and a godly practice.

Having a form of godliness without the experience is possible, but it is to be shunned and guarded against as hypocrisy. If we have had the experience of transformation in our hearts, no one will need to question as to the object and direction of our devotion. One may find a shell without a kernel, but you do not find the kernel unless it has a shell. There is such a large circulation of counterfeit religion today that christianity has lost it's appeal to many. May we be challenged to have a part in a larger circulation of the genuine, that men may see our good works and glorify our Father which is in heaven, Matt. 5:16.

I Tim. 2:10 clearly reveals that men and women professing godliness will be distinctly different in many ways. Women who are wholly in heart have always recognized the strategic place they have in society, to elevate mankind to a very high level and have adorned their bodies with that in mind. Some folks may be ignorant of these implications and they need our help and guidance. Those who are careless and rebellious in attitude need a deeper work of grace in their heart. The forces of evil are not ignorant of the tremendous potentialities in women's apparel and therefore have those from an unholy society to design patterns, which appeal to man's lower nature and open the floodgates of lust and passion.

I Tim. 4:7 tells us to "exercise thyself rather unto godliness." As christians we have two natures bidding for the consent of our wills. We become the servant of the one we obey. We develop and grow in those areas in which we exercise ourselves. Proficiency comes through training and diligently pursuing a goal. I Tim. 6:11 teaches us the necessity of, not only leaving off and fleeing from the calls that if followed would be our ruin, but also to follow after certain desirable graces. The energy we expend in any effort is in proportion to our estimation and appreciation of it's worth. This epistle to Timothy was written as a pastoral letter and as such it should be a clarion call to us as a christian ministry, to exercise ourselves in that which is becoming to our calling and to which we have vowed to give our all. "No man that warreth entangleth himself with the affairs of this life; that he may please him tho hath chosen him to be a soldier," 2 Tim. 2:4. If we as spiritual leaders are absent without leave from our calling and do not magnify our office, what influence will there be on the flock to seek God's kingdom first and have an eye single to God's glory. The athlete counts no denial or effort too costly if it helps him to win the prize. What shame it puts on our weak efforts many times, especially when his is for a corruptible crown and ours an incorruptible one.

The exercise of godliness in no way hinders or belittles the legitimate and proper activities and relationships of life, but rather enhance them and gives them place on the proper level. There may be extremists in this as in other teachings of the Scriptures. Evidently some with a more ascetic view claimed merit by refraining from right and normal activities and relationships such as "forbidding to marry, and commanding to abstain from meats," I Tim. 4:3.

Is the profit of Godliness great? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," I Tim 4:8. This should surely interest most folks, for that is often the basis on which any venture is decided. Is it profitable? Does it pay? In the exercise of godliness there is real and lasting profit. The devil would have us believe otherwise. Since he is a liar and a deceiver, we should be warned of his deception. His program is a short one. It is deceptive in it's supposed benefits. Even such allowable pursuits as bodily exercise, only profit a little while. The benefits of bodily exercise are not disputed, but Paul is speaking in a comparative sense. But if that is profitable which builds strong bodies, wards off disease which the

weak may be susceptible to, and makes possible vigorous men and women to shoulder the tasks of a complex civilization, how much more profitable is godliness which enriches all legitimate human relationships and activities? Then this is just the bud; the flower is to be the "promise of life . . . which is to come."

How sad to see folks bend all their energies to physical, material and cultural pursuits, eventually to find that they profit only for a little while. Many are demonstrating that by a radiant exercising of themselves unto godliness they are receiving, a hundredfold in this life and the sure hope of everlasting life in the world to come. The life of Stephen is a wonderful example of the profit of godliness. His life of faith and Holy Spirit fullness empowered his testimony, that he could gloriously witness and die triumphantly. Even though his life was short, it seems that the apostle Paul's heart was affected by this event and the profit of Stephen's godly life is related to the conversion of the apostle Paul and even down to us today.

I Tim. 6:6 tells us that "Godliness with contentment is great gain." Man was created for God, and he is never really satisfied until he finds God and God takes up His abode with him. Even though many folks do not learn from history, the Scriptures are here for our study and to profit by the experience of others.

Solomon is an example of one who had the means and the desire, so he gave himself to material, social and cultural pursuits, only to find that they did not satisfy. His experience is a monument for all time to the futility of material things to give contentment. "He that loveth silver shall not be satisfied with silver," Ecc. 5:10. In the pursuit of that which they think will satisfy, they fall into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," I Tim. 6:9. Many too, "have erred from the faith, and pierced themselves through with many sorrows," I Tim. 6:10. Satan would like to divert our interests to temporal things whose benefits are very disappointing.

The godly life is the only life that brings contentment, since we have that which our soul needs and enough of the necessary temporal things for our good. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33. Being godly in our walk, we have the peace that can only come to those whose mind is stayed upon God. We have a Shepherd who cares for His own, so that we need not trust in the arm of flesh. We have a Father who clothes the grass of the field and feeds the fowls of the air. Shall He not provide for those who are of more value "O ye of little faith"? Has the

grace of God that brought salvation, taught us that, denying ungodliness, we should live godly in this present world, but with out sights set upon the world to come? If not, may we begin our lesson today?

ELMER G. KOLB in the Christian Monitor.

—o o o o—

CHILDREN'S PAGE

THE MAN WHO COULDN'T TALK

Before Jesus was born, another little baby boy was born whose father was Zacharias and whose mother was Elizabeth. Zacharias was a priest and had evidently been praying for the Messiah to come. According to the custom at that time, Zacharias was to burn incense on the altar in the temple, but the people who were there to pray stayed on the outside. As Zacharias entered the temple he saw an angel standing by the altar. Zacharias was afraid, but the angel said, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." The angel said John would be great in the sight of the Lord and would make ready a people prepared for the Lord.

Zacharias could hardly believe what he heard and he wanted to be very sure, so he asked the angel how he would know this, because he and his wife were old, and it seemed impossible for them to have a baby! The angel answered him and said, "I am Gabriel that stand in the presence of God; and am sent to speak unto thee and to shew thee glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believed not my words which shall be fulfilled in their season."

The people outside the temple began to wonder what had happened to Zacharias because he stayed in the temple for so long. Finally he came out but he couldn't talk! It all went just like the angel said, and at last a baby was born to Elisabeth. And all this time Zacharias still couldn't talk. Whenever he wanted to say anything, he had to write it.

When the baby was eight days old, the neighbors and friends of Zacharias came to name the baby boy according to the way they did then. They thought he should be named Zacharias for his father. Elisabeth said, "Not so; but he shall be called John." Her friends said, "There are none of your relatives called John. Why do you want to name him John?" Then they made signs to Zacharias to ask him what he wanted him named. Zacharias still couldn't talk so he made signs with his hands for them to

get something for him to write on. He wrote, "His name is John." And immediately he could talk! I suppose he told them all about the angel Gabriel and what he said. The Bible says, "He spake and praised God." If Zacharias had believed the angel, he would not have had to go all that time without talking. We should never doubt the word of the Lord even if we cannot fully understand it.

The baby John grew up to be John the Baptist. Jesus said, "Among them that are born of women there is not a greater prophet than John the Baptist."

BRO. RUDY COVER — Sonora, California.

—ooo—

1 - W OPPORTUNITY

The Mt. Hope Dunkard Brethren Church Home, Dist. 1, authorized to employ conscious objector registrants, is considering employing those who wish to serve their 24 months as a 1-W. Anyone interested, who resides a sufficient distance away, should write Ray S. Shank, 201 W. Coover St., Mechanicsburg, Pa. 17055.

—ooo—

AM I A BUILDER?

I watched them tearing a building down,
A gang of men in a busy town —
With a ho-heave-ho and a lusty yell,
They swung a beam and a sidewall fell.
I asked the foreman, are these men skilled,
As the men you would hire if you had to build?

He gave a laugh and said, No indeed,
Just common labor is all I need.
I can easily wreck in a day or two,
What builders have taken a year to do.
And I thought to myself as I went away,
Which of these roles have I tried to play?
Am I a builder who works with care,

Measuring life by the rule and the square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the task of tearing down?

Sel. by SISTER BERNICE BLOCHER.

WALKING WITH ME

Jesus will walk with me down through the valley.
Jesus will walk with me over the plain.
When in the shadows or in the sunshine
If He goes with me I am blessed.

Jesus will walk with me when I am tempted.
Giving me strength as my need may demand.
When in affliction His presence is near me,
I am upheld by His Almighty hand.

Jesus will walk with me guarding me ever.
Giving me victory through storm and strife.
He is my comforted Counsellor and leader,
Over the uneven journey of life.

Jesus will walk with me in life's fair morning
And when the shadows of evening must come.
Living and dying He will not forsake me,
Jesus will walk with me all the way home.

SEL. BY SISTER REBECCA BECK

—ooo—

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham," Luke 3:8. John demanded not merely repentance, but restitution, righteousness and a life bringing forth fruits of repentance. The need today in the church of Christ is a revival of conscience and righteousness. This would impress an unbelieving world a good deal more than our learned answers to higher criticism. This is the gospel our conscienceless age needs, and this is the practical righteousness, that will make people want the fullness of Christ and lead the world to believe in Christ and His people.

SEL. BY JEANNETTE POORMAN.

—ooo—

We can often do more for other men by correcting our own faults, than by trying to correct theirs.

—ooo—

It is not how high you go in life that counts, but how you got there.

NEVER ALONE

How many times, discouraged,
 We sink beside the way;
About us all is darkness,
 We hardly dare to pray.
Then, through the mists and shadows,
 The sweetest voice e'er known
Says, "Child, am I not with thee,
 Never to leave thee alone?"

Oh, soul, hast thou forgotten
 The tender word and sweet
Of Him who left behind Him
 The print of bleeding feet?
"I never will forsake thee,
 Oh, child, so weary grown;
Remember, I have promised
 Never to leave thee alone."

Take courage, way-worn pilgrim!
 Though mists and shadows hide
The face of Him thou lovest,
 He's ever at thy side.
Reach out thy hand and find Him,
 And lo, the clouds have flown;
He smiles on thee who promised
 Never to leave thee alone.

SEL. BY MONTEZ SIGLER

—o—o—o—

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," Matt. 9:38. This is the ministry which will bring forth workers of the right kind, which will bring means for consecrated hearts and hands. Which will open the doors of every land and the hearts of every race. Which will send down the latter rain in floods, upon the dry ground.

—o—o—o—

What a nation does on Sunday determines what it is the rest of the week.

BIBLE MONITOR

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Walter W. Bird, Rt. 1, Converse, Ind.

**SUNDAY SCHOOL LESSONS
FOR FEBRUARY 1969****PRIMARY LESSONS**

Feb. 2—Abraham Tested. Gen. 22:1-19.

Feb. 9—A Wife for Isaac. Gen. 24:15-28, 61-67.

Feb. 16—Esau and Jacob. Gen. 25: 27-34; 27:18-41.

Feb. 23—Jacob Meets God. Gen. 28:1-22.

ADULT LESSONS

Feb. 2—Christ's Love for the Church. Eph. 5:22-33.

Feb. 9—Unity of the Church. Eph. 4:1-24.

Feb. 16—The Church Called the Body of Christ, I Cor. 12:1-31.

Feb. 23—The Church Compared to a Building. I Pet. 2:1-25.

THE BIBLE STUDY BOARD

**DAILY DEVOTIONS
FOR FEBRUARY 1969****H O P E**

Memory Verse: Lam. 3:26, "It is good that a man should both hope and quietly wait for the salvation of the Lord."

Sat. 1—Job 5:1-27.

Memory Verse: Psa. 31:24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Sun. 2—Job 11:1-20.

Mon. 3—Job. 14:1-22.

Tues. 4—Job 19:1-29.

Wed. 5—Psa. 16:1-11.

Thur. 6—Psa. 31:1-24.

Fri. 7—Psa. 33:1-22.

Sat. 8—Psa. 42:1-11.

Memory Verse: Rom. 8:24-25, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Sun. 9—Psa. 78:1-72.

Mon. 10—Psa. 119:41-56.

Tues. 11—Psa. 111:65-88.

Wed. 12—Psa. 130:1-8.

Thur. 13—Jer. 17:1-27.

Fri. 14—Jer. 31:1-17.

Sat. 15—Lam. 3:1-14.

Memory Verse: 1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Sun. 16—Eze. 37:1-14.

Mon. 17—Acts 2:14-36.

Tues. 18—Acts 26:1-23.

Wed. 19—Rom. 5:1-21.

Thur. 20—Rom. 8:18-39.

Fri. 21—Rom. 15:1-21.

Sat. 22—1 Cor. 15:1-28.

Memory Verse: Heb. 6:19, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

Sun. 23—Eph. 1:1-23.

Mon. 24—Col. 1:1-29.

Tues. 25—Tit. 2:1-15.

Wed. 26—Heb. 6:1-20.

Thur. 27—7:1-28.

Fri. 28—1 Peter 1:1-25.

Does your faith move mountains,
or do mountains move faith.

In fishing for men, there is no
closed season.

God often visits us, but much of
the time we are not at home.

It is more profitable to carve
your name on the hearts of men,
than upon even marble.

CRUMBS

'Twas only a crumb last evening
In the form of a kindly word,
That I spoke to a weary companion—

Only he and the dear Lord heard.

'Twas only a pleasant "Good morning"

To one whose life is drear,
But he understood its meaning,
And knew that I meant to cheer.

'Twas only a crumb at noonday,
In the coin I gave to a child;
But I gave for the sake of Jesus
And He understood and smiled.

'Twas only a crumb at evening,
When after a tiresome day,
I gave up my seat on the bus
To a woman old and gray.

'Twas only a crumb at nightfall
When, instead of the concert hall,
I went to the house of mourning
To comfort and help them all.

They're only crumbs, but without
them

There could not be any bread;
And the bread shall be returned to
us,

For so the dear Lord has said.

Sin will stop your praying, or
praying will stop your sinning.

Confession of sin brings forgiveness,
but there dare be no apology
for it.

BIBLE MONITOR

VOL. XLVII

FEBRUARY 1 1969

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WORSHIP OF JESUS

"True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him," John 4:23. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him," John 5:23. We have an important subject for each one of our readers. Can any deny that they have received sufficient blessings to be duty bound to worship God the Father and God the Son?. We feel that the purpose of God creating human beings, was that they should worship Him. We each need to worship all three persons in the God-head, Father, Son and Holy Ghost. Notice we are not to worship for appearance, because others worship or for any other reason, but we should worship in spirit and in truth. Whose method of worship is this? The New Testament way, that which Jesus came unto earth to reveal unto us.

We have many instances of those who worshipped Jesus in the New Testament. If you will notice carefully, in most instances, of how earnestly they worshipped Him. They worshipped Jesus as the Son of God. Dare we worship Him in any less honour and sincerity? Our text tells us that "all men should honour the Son." Alas, how many are missing their mission upon the earth? "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:10-11. Are you doing what this verse says that you should do? We believe that a blessing awaits everyone who sincerely worships the Father and Son, while they have life time and opportunity. This verse tells us that sometime each of us

will worship and perhaps that time will be too late to receive a blessing. We believe much comfort and Divine guidance is in store for those who worship Jesus in sincerity and in truth.

One of the first instances of the worship of Jesus is that of the Wise Men. "And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him, Matt. 2:11. A certain ruler worshipped Him, "While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live," Matt. 9:18. Would you deny that this ruler worshipped Him in spirit and in truth? "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God," Matt. 14:33. In our sinful, carnal nature it is difficult to know how to worship one so great as the Son of God. The many instances we have of those who worshipped Him, plus our instructions in the New Testament should inspire us to worship Jesus as the Son of God. We feel as we continue to worship that our sincerity and reverence for Jesus will develop and if we develop our talents in sincerity and in truth, our worship will be nearly heavenly when we are called to depart from this life.

The multitudes worshipped Jesus at His triumphal entry into Jerusalem, Mark 11:9-10. His followers truly worshipped Him after His resurrection, Matt: 28, 9:16-17. We have many instances where even angels worshipped Him, Heb. 1:6-8; I Pet. 3:22: Alas, even the unclean spirits and the devils worshipped Him as "Christ the Son of God," Luke 4:41; Mark 3:11, 5-6.

However sincere we may be in our worship for Jesus and whatever joy we may receive from true New Testament worship; it cannot be compared to the glory He will have through worship in heaven, Rev. 5: 8-9. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. 5:12-14. Dear Reader, we believe that the worship of Jesus as the Son of God, to be enjoyed in heaven must be begun while we have life, time and opportunity.

BE YE STEADFAST

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord", I Cor. 15:58. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching", Heb. 10:23-25.

Dear Brethren and Sisters, the matter of steadfastness has been very much laid upon our hearts during this past year. We have many scriptures and some thoughts that we would like to share with you, please!

Seeing these things BEGIN to come to pass as spoken of in Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh". YEA even COMING to pass, Luke 21:31, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand". What manner of persons ought we to be in all holy conversation and godliness? Is it not high time for us to put and keep our houses in order?

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways, So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in

because of unbelief", Heb. 3:6-19.

"Therefore, Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle", II Thess. 2:15. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus", II Tim. 3:14-15. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee", I Tim. 4:16.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise", Heb. 10:35-36. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul", Heb. 10:38-39.

If we know (because we are of the day) that the last days are upon us, we have the word of God, by the Apostle Paul, that many impending evil times would come. "All that will live godly in Christ Jesus shall suffer persecution." We are told that evil men and seducers shall wax worse and worse, deceiving, and being deceived, II Tim. 3:13. It seems not enough that evil men want to be evil, but they must drag others down with them, deceiving them. The devil himself shall be transformed into an angel of light. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." "There is a way

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that seemeth right unto a man, but the end thereof are the ways of death", Pro. 16:25. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity", Matt. 7:22-23. "And why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46.

These scriptures indicate that many think that they are on the road to glory, but oh what a disappointment to come to the disobedient. Our very lives are indeed teaching something. Matt. 5:19 makes us consider how easy it would be to be a false-teacher. Whosoever therefore shall break one of these *least* commandments, *and shall teach men so*, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway", I Cor. 9:27.

This scripture implies that one might even carry the gospel to others, and yet himself be a castaway. One must be a partaker of this gospel in order to obtain the prize. When we think of forty souls who have turned away from this our own beloved congregation in the last twenty odd years, our hearts are saddened, and although this does depress us, yet does not distress us, for does not the Holy Scripture say that there will be a falling away?

Let us be true loyal workers in the body of Christ. There is one body, the Church of our Lord Jesus Christ. Eph. 4:4, "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism," This true body has a head, make no mistake about that, and this Head is the mind of God, the Word (Christ). All members of this body are blood bought, purchased with the precious blood of Jesus Christ. They hear and obey all that the Lord says. These members labor under Christ's direction, rest under his direction (in other words proceed at His command yet wait upon the Lord), speak when he says to speak yet keep silent when he bids, conquer when He conquers and lose when He permits; they enter doors when opened by Him, and see doors closed when He says No; they prosper when He prospers, yet are partakers of the afflictions of the gospel, rejoice when He rejoices, they are grieved at his losses; they enjoy mountain-top experiences with Him, they also suffer with Him. Still God's Own (his

body) know He is still on the Throne and will not allow the gates of hell to prevail against it. The glory of the body is the Head! Praise the Lord!

In this day and age many claim to be a part of the body of Christ but if they aren't presenting their bodies a "living" sacrifice, taking the mind of Christ (the Holy Scriptures) in its completeness, they are only deceived and not connected with our Saviour. For He is the Head of the Body! "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit," Eph. 2:19—22.

Briefly consider with us what Christ says to the Church at Ephesus, Rev. 2:2-6, "I know thy works, and thy labor and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake has labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." (Word Nicolaitanes means "Niko" to conquer or overthrow and "Laos" the people or Laity—those teaching erroneous doctrine).

This no doubt is a symbol of the inner Spiritual condition which would arise in the Christian Church. So this condition could arise even in this period of the Church age, could it not? Christ knew how His own had borne the burdens of the Church and how unbearable were those who were evil and how those had been tried (disciplined), who made the claim that they were apostles (anointed) and are not, finding them to be untrue.

Rev. 3:7, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

May we, each one, let the peace of God rule in our hearts (Col. 3:15) "to the which also ye are called in one body and be ye thankful."

BRO. and SISTER FLOYD HALDEMAN—Dallas Center, Iowa.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

The following tracts are free:
 Do You Want Salvation?
 The Lord's Supper.
 Which is the Right Church?
 The Brethren's Card.
 The Doctrine of the Prayer Veil.

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 \$2.25 each. \$22.50 doz., postpaid.
 Church Manual 30¢
 The Bible Outline 45¢; \$5.10 doz.
 The Old Testament History 55¢; \$6.00 doz.
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 No charge for the following:
 Polity Booklet.
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 Church Letter Blanks.
 Credential Blanks.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other

material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.
 Last Sat. April—Grandview, Mo.
 Last Sat. April—Bethel, Pa.
 First Sat. May—Waynesboro, Pa.
 First Sat. May—Eldorado, Ohio.
 First Sat. May—Orion, Ohio.
 Third Sat. May—Dayton, Va.
 Third Sat. May—West Fulton, O.
 Third Sun. May—N. Lancaster, Pa.
 Fourth Sun. May—Shrewsbury, Pa.
 First Sat. August—Broadwater Chapel, Md.
 Sat. before 4th Sun., Aug.—Swallow Falls, Md.
 Labor Day weekend—S. Fulton, Ill.
 Last Sun. Sept.—Mt. Dale, Md.
 1st Sat. Oct.—Bethel, Pa.
 First Sun. Oct.—Walnut Grove, Md.
 2nd Sat. Oct. Waynesboro, Pa.
 Third Sat. Oct.—Dayton, Va.
 Third Sun Oct.—N. Lancaster, Pa.
 Fourth Sat. Oct.—Englewood, O.
 First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in

preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as—"thot" for thought, "2" for two, "&" for and, etc.

6. *Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.*

7. *Use direct quotations for the Scripture references, please copy*

the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept", John 11:35.

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

— Editor.

The very fact that you occasionally speak lightly of those who have injured you, or did not fully agree with you, proves that in your heart you have not freely forgiven them.

DIRECTORY INFORMATION

CONGREGATION	NAME and ADDRESS	CODE AREA,	EXCHANGE NO.
Bethel, Pa.	David F. Ebling, Bx. 26, Bethel, Pa. 19507	717—Frytown	933-8192
Broadwater Chapel, Md. .	Bertha Dorsey, Bx. 366, Salisbury, Pa. 15558	814—Salisbury	662—4816
Dallas Center, Ia.	Orville Royer, Dallas Center, Iowa 50063	515—Dallas Center	837-3788
Dayton, Va.	Hilda Strayer, Rt. 6, Harrisonburg, Va. 22801	703—Harrisonburg	434-7485
Eldorado, O.	Jacob Gibbel, Rt. 1, Arcanum, Ohio	513—West Manchester	678-6326
Englewood, O.	Ezra Berry, Rt. 1, Union, Ohio 45322	513—Englewood	836-5530
Goshen, Ind.	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	219—Goshen KE	3-3357
Pleasant Home, Cal.	Elmer Ruff, 3712 Roeding, Ceres, Calif. 95307	209—Modesto	537-1031
Pleasant Ridge, O.	Loyal H. Martin, Pioneer, Ohio	419—Pioneer	737-2031
Plevna, Ind.	Harley Rush, Rt. 1, Converse, Ind.	317—Converse	395-3751
Lititz, Pa.	A. G. Fahnestock, Rt. 4, Lititz, Pa.	717—Lititz MA	6-2349
McClave, Colo.	Warren Smith, Rt. 1, McClave, Colo.	303—Hasty	2251
Mechanicsburg, Pa.	Ray S. Shank, 201 W. Coover St., Mechanicsb'g, Pa.	717—766-4392	
Midway, Ind.	Paul B. Myers, Bx. 291, Peru, Ind. 46970	317—Peru	473-3114
Mountaindale, Md.	Joshua Rice, Rt. 3, Frederick, Md.	301—Frederick	898-9741
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Orion, Ohio	Paul R. Myers, Bx. 117, Greentown, Ohio	216—N. Canton HY	9-6080
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Shrewsbury, Pa.	Howard E. Myers, Rt. 3, York, Pa.	717—York	755-7812
South Fulton, Ill.	Oscar P. Harman, Rt. 1, Industry, Ill.	309—Industry	254-2933
Walnut Grove, Md.	Howard J. Surbey, Rt. 2, Taneytown, Md.	301—Taneytown	756-6476
Waynesboro, Pa.	Mildred Demuth, 23 Hillcrest Ave., Waynesboro, Pa.	717—Waynesboro	762-4347
West Fulton, Ohio	Charles Leatherman, Rt. 1, Wauseon, Ohio 43567	419—Wauseon	429-6296

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634-3574
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Converse, Ind. 46919—E.
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- Bowman, T. I.,
Port Republic, Va. 24471—E.
- Blocher, Paul D.,
R. 1, Union, O. 45322—E.
513-836-5524
- Broadwater, Carl,
R. 6, York, Pa. 17404—M.
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- Broadwater, Howard W., 12 Macy
Dr., Lavale, Md. 21502—M.
301-729-0898
- Broadwater, Jonas,
Swanton, Md. 21561—E.
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523-8412
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Blissfield, Mich. 49228—M.
486-4293
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837-3218
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Hart, Mich. 49420—M.
873-3460
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- Harman, Oscar Price,
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- Hartz, Paul A., Jr.,
703 W. Cherry St.,
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Klepinger, Benjamin S. 6755 S. Jay Road, West Milton, Ohio 45383—E.	Reed, R. Q. E., Star Rte., Radford, Va. 24141—E.
Leatherman, Charles, R. 1, Bx. 46, Wauseon, Ohio 43567—E. 419—429-6296	Reed, W. S., Dallas Center, Ia. 50063—E. 837-3583
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Pease, Walter C., Bx. 293, Quinter, Kans. 67752—M.	Senften, Lester, 9730 Middlebranch Ave., N. E., North Canton, Ohio 44721—E. 877-9577
Peffter, John, 3111 Centreville Rd.,	

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Gaithersburg, Md. 20760—M.
Shaffer, Frank D., R. 3,
Greencastle, Pa. 17225—E.
717—597-7282

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Mechanicsburg, Pa. 17055—E.
717—766-4392

Shumake, L. A., Rt. 5, Box 223
Louisa, Va. 23093—M.
703—967-1993

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Eldridge, Cal., 95431
707—938-4860

Skiles, David L., P. O. Bx. 188,
Cuba, N. Mexico 87013—M.

Skiles, Ora., 3623 Toomes Rd.,
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Smith, Warren C.,
McClave, Colo. 81057—M.
303 - Hasty - 2251

St. John, Dean, R. 1, Bx. 103,
Alvordton, Ohio 43501—M.

Surbey, Howard J.
R. 2, Taneytown, Md. 21787—E.
301—756-6476

Swallow, James F.,
6560 Sonoma Mt. Rd.,
Santa Rosa, Calif. 95404—F.
707—LI. 5-1310

Swihart, Floyd T.,
1903 W. Clinton St.,
Goshen, Ind. 46526—E.

Swihart, Roy J.,
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Wertz, Emery,
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Beeman, Oscar
Beery, Ezra
Bittinger, Robert
Burtner, Clair
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Chupp, Alvin
Diehl, Forrest
Eberly, Marvin
Flory, Claude I.
Gehr, Clarence
Gibbel, Jacob
Gilpin, Joseph
Gunderman, Reinhold
Halderman, John
Heisey, William
Holl, Leroy
Jamison, Herman
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Kendall, Earl
King, Norman
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Leatherman, Thomas
Leatherman, Virgil
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Lilly, Jesse
Longnecker, George H.
Longnecker, George T.
Lorenz, Carl

Lorenz, George
 Lorenz, Pete
 Marks, Charles
 Marks, Paul
 Meyers, Martin
 Meyers, Roy
 Miller, Levi H.
 Myers, Nelson E.
 Myers, Paul B.
 Pike, Lowell
 Pike, Wayne
 Pletcher, Albert
 Priser, Wesley
 Reed, Carl E.
 Reed, Harold W.
 Reed, Kyle
 Reed, Leonard
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 Rice, J. Roy
 Rice, Lawrence
 Rice, S. P.
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 Royer, Nathan
 Ruff, Elmer
 Ruff, Harvey
 Rupp, Denver
 Ruschaupt, John
 Shank, John
 Senften, Charles
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 Silknitter, Otis
 Sines, Virgil
 Snyder, Dwight
 Stauffer, Edwin
 Stump, Delma
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 St. John, Samuel W.
 Surbey, Frank
 Swihart, Merle

Switzer, Charles
 Sweitzer, Harry
 Throne, George
 Throne, Harvey
 Welch, Chester
 Wertz, Ivon
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 Williams, John
 Wisler, John
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—————o—————

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—————o—————

He who brings sunshine into the
 life of another has sunshine in his
 own.

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—o—

**LOCATION OF CHURCH
HOUSES****BETHEL, PA.**

Frystown House located in Frystown, in northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Route 2 to Clearville, Pa. At Clearville straight ahead South, leaving

Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Route 44, twenty-four miles northwest of Des Moines. Turn south off of Route 64 on to Percival Ave. (first street west of R. R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash streets.

DAYTON, VIRGINIA

Located ¼ mile west of Virginia #42, on Ottobine Road (Mason st.) or No. 257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to #42. Keep Route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and 4 miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county # 130. Take U. S. #33 or Indiana #15 to Goshen, turn west at Police both. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grand View, take highway #71. one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

LITITZ, PA.

At Broad and Main Streets, turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG,
CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington Street four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the

Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

McCLAVE, COLO.

The Cloverleaf church is located one mile north of U. S. Highway #50, f o u r miles west of McClave junction, or two miles east of Hasty, Colo., on U. S. #50 and then north one mile.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Indiana.

MOUNTAINDALE, MD.

Seven miles north of Frederick, in the little town of Mountindale; Md., from east, go through town to west on road from Lewistown to Yellow Springs, two miles from Lewistown and three miles from Yellow Springs. If traveling U. S. 15. this road crosses #15, half mile west of Lewistown and six miles south of Thurmont.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, California, one block past the light turn left on to Park Street for two blocks, turn right on 6th St. for one block, turn left on Roeding Road and one-half mile to the

church. Coming from the south turn right one block before the light and follow the above directions.

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Route 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Route 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, Route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna.

NEWBERG, OREGON

Highway 99W enters Newberg in East-West direction. Entering 3 blocks, cross railroad tracks, go to end, turn right on Main Street for half block to church which is on left at Franklin Street. Entering the town from west end, go to Main Street, turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion Road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and 17 miles south of Akron.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Route 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Rt. 219 at Keyser Ridge, follow Route 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Route 194, at an intersection three miles north of Taneytown, Maryland.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third Street, church-house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio, Route 108 and U. S. Route 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

**GOSSIP, BOTH VERBAL
AND BY MAIL**

A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local

members and to those elsewhere, talking and writing about such matters.

- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

MISSIONS

CLEARVIEW, PA. — In South Central Pa., about half-way between Everett on Route 30 and Piney Grove on Route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services first and third Sunday, 10:00 A. M.

TORREON NAVAJO MISSION — Northwest of Bernalillo, New Mexico, on highway No. 44; Southwest of Bloomfield, New Mexico; 23 miles southwest of Cuba, New Mexico. Turn on State Highway 197 in Cuba. The road is all pavement except the last three miles and is marked from Cuba reading Torreon Navajo Mission. Address: P. O. Box 188, Cuba, New Mexico 87013. Present personnel includes: David and Mildred Skiles and family; George and Lucille Throne and family; Danny Throne, 1-W; and Bob Carpenter, 1-W. Visitors and part-time help are invited. Please contact for further information.

MISSING

Perhaps some of the following information concerning 1-W men may be incorrect; and a number of names may be missing entirely. This is due to the lack of cooperation of those who should have advised me, as Executive Secretary of the Civilian Service Board of the Dunkard

Brethren church, of those entering 1-W work and the change of status of those already in service.

Ray S. Shank,
201 W. Coover, Street,
Mechanicsburg, Pa 17055

1-W WORKERS

An effort has been made to compile a complete list of Dunkard Brethren who are doing 1-W work. Errors, omissions, or deletions can be taken care of, if you will please advise me.

This "KEY" to the LIST will be your guide.

1. Name of the 1-W worker
2. Married or single
3. project where serving
4. Current address
5. Home address
6. Local Congregation
7. Presiding Elder
8. Beginning date

Ray S. Shank, Exec. Secretary,
Civilian Service Board
Dunkard Brethren Church

List of Registrants from the Dunkard Brethren Church in 1-W work:

1. Funk, Philip Miles
Single
Lancaster General Hospital
1020 Stony Battery Road
Lancaster, Pa. 17601
Dallas Center, Ia. Cong.
Eld. Dale Jamison
1-9-69

2. Pifer, Fred Olen
Single
Iowa Methodist Hospital
307 11th Street
Dallas Center, Ia. Cong.
York Springs, Pa., Route 2
Walnut Grove Cong.
Eld. James Kegerreis
1-8-68
3. Reed, Jason L.
Single
Norristown State Hospital
Activities Bldg., Norristown,
Pa.
Bethel Cong.
Eld. David Ebling
4. Royer, Eldon Dale
Single
Iowa Methodist Hospital
Dallas Center, Ia. 50063
Dallas Center Cong.
Eld. Dale Jamison
1-8-68

HE LEADETH ME

John F. Chaplain

In pastures green? Not always;
sometimes He
Who knoweth best, in kindness
leadeth me
In many ways where heavy shadows
be.
Out of the sunshine warm and soft
and bright—
Out of the sunshine into the darkest
night,
I oft would faint with sorrow and

affright,
Only for this—I know He holds my
hand;
So whether in the green or desert
land
I trust although I may not under-
stand.

And by still waters? No, not always
so;
Oftimes the heavy tempests round
me blow,
And o'er my soul the waters and
billows go
But when the storms beat loudest
and I cry
Aloud for help, the Master standeth
by
And whispers to my soul, "Lo, it
is I."
Above the tempest wild I hear Him
say.
"Beyond this darkness lies a perfect
day.
In every path of thine I lead the
way."

So whether on the hilltops high and
fair
I dwell, or in the sunless valleys
where
The shadows lie—what matters? He
is there.
So where He leads me, I can safely
go,
And in the blest hereafter I shall
know
Why in His wisdom, He hath led
me so.

—Sel. by Ruth M. Snyder

NEWS ITEMS

1969 GENERAL CONFERENCE

The Lord willing, General Conference for 1969 will be held at the Covenant Heights Bible Camp, Long's Peak Route, Estes Park, Colorado 80517, June 7-11. Lodging information and specific directions will appear in a later issue.

RAY R. REED

—0000—

— CHILDREN'S PAGE —

THE NAME THAT IS ABOVE EVERY NAME

The angel Gabriel told Mary that the little boy which would be born of her was to be called Jesus. Mary may well have thought, "There is none in our family by that name; it must have a special meaning." And it does. The name "Jesus" means "Saviour." Gabriel said, "This Child is to save His people from their sins."

Every time we say the name "Jesus," we should think of it as "Savior" and that He came to earth that you and I and everyone who will believe His word will be saved from their sins and sometime go to Heaven and live with Him forever and ever and never, never die, or get sick, or feel bad, or cry anymore. Wouldn't that be wonderful? No wonder the prophet Isaiah said that His name shall be called Wonderful. It *is* wonderful — the most wonderful name anyone ever was given.

The apostle Paul said, "Wherefore God also hath highly exalted Him and given Him a name which is above every name. . . ."

Here is a little verse that would be good for everyone to learn by heart:

There is a name I love to hear
I love to sing its worth.
It sounds like music in mine ear,
The sweetest name on earth.

What other names or titles was Jesus called? There are over fifty. For some of them, read Isaiah 7:14 and 9:6.

RUDY COVER — Sonora, California

BURIAL OR CREMATION

Bury means: to deposit (a corpse) in it's resting place, also to cover out of sight. Burial is the accepted manner of disposing of the dead. Abraham, at the death of his wife Sarah, bought a parcel of ground for a burying place, so he could bury his dead out of his sight, Gen. 23. When Abraham died his sons lay him away in the cave of the field, where Sarah was laid, Gen. 49:31. Isaac and Rebekah, Jacob and Leah were buried in the same plot of ground. Joseph's body was embalmed in Egypt and later carried back to the land of Canaan.

Some people make excuses, saying such things as, We have no permanent home so we will burn our dead bodies. Yet Abraham was a Pilgrim and a stranger in the land, so were Isaac and Jacob. Rachel died on a journey, yet she was buried, Gen. 35:19. Deborah, Rebekah's nurse died near Bethel and was buried under an Oak. There is a big difference between good sound reasoning and some peoples ideas. Some give as a reason for cremation, we agreed on this while we both lived. Agreeing upon a thing does not always make it right, look at Ananias and Sapphira in Acts 5, they agreed upon what they would do.

In the history of the kings, time after time we read, And he died and they buried him with his fathers. Jesus said, Let the dead bury their dead, Matt. 8:22. Matt. 27:7 speaks of a field to bury strangers in. John 19:40, the manner of the Jews is to bury. John 11, the physical body of Lazarus was laid away. Matt. 27:57-60, Joseph of Arimathea made a new tomb, and Jesus was laid in the tomb.

Some say cremation is more modern, but being modern does not make it right, many of the sins of our day are modern. We find abominable idolateries, where human beings were burnt with fire, which the Lord commanded not, nor spake it, neither came it into His mind, Jer. 19:5, 7:31, 32:35. When God commanded burning it was for extreme punishment as Achan's disobedience, Josh. 7:13-15. David speaks of a time when there was "none to bury them," Ps. 79:3. Several Scriptures indicate that the lack of burial was a curse.

I believe a number of Bible instances where burial was that resurrection might prove the power of God: the Shunamites son, 2 Kings 4; the widow of Nain; Lazarus; also in the vision of Ezekiel of the valley of dry bones, there were bones there. If any loved one had to go and watch their departed burn, they would soon cry out, Stop this, I will find a place to bury my dead.

BEULAH FITZ — Dallas Center, Ia.

S T I L L N E S S

There are so many different kinds of stillness. There is the stillness of being alone. What a world of difference there is in being alone with someone you love and being alone, apart. There is the stillness of sleep, when a baby or a sick loved one breathes so silent, you bend closer as fear grips your heart and you wonder—is he still breathing? There is the stillness of snow. Rain and wind make a big or little noises, but always noise. Snow is silent in it's beauty—Silent in it's deadliness as it builds up inch by inch 'till people are lost. The way is lost. Just so is the silence of anger. There is the stillness of anticipation, waiting for something exciting to happen. Then, there is the stillness of fear. Panic-stricken, you almost hold your breath. Then the stillness of sunrise and sunset. No orchestra could produce so beautiful a panorama as these.

There are so many noises today but we still experience the stillness amid the noise. When all the little house noises are quiet, in the still of the night, then the cares of the day and the worries that we thought we conquered, crowd in to rob us of sleep. Then is the time to, Stand in awe, and sin not: commune with your own heart on your bed, and Be Still. Then is the time to get still with God.

In I Kings 19:11-13 we are told of the discouragement of Elijah and what God asked him. With Elijah I have been in the storm, in the noise and confusion. I've heard the still small voice, What doest thou here? Why the discouragement? Why the doubting? Sure the storm is great, but God is greater than all. The still small voice counsels, Be still, and know that I am God.

God is never in the noise and confusion. He is not the author of confusion. He leads beside still waters. He restoreth my soul, but when I cry out to Him, Lord, save us, we perish! He has to rebuke me, too. Wherefore didst thou doubt, O, ye of little faith? But then, He does rebuke the storm and says, Peace, be still, to my troubled heart — And there is a great Calm. O, the blessed stillness that there is with Jesus. It is more than Stillness, it is Calmness.

"They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. He maketh the storm a Calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them

unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalm 107:23-25, 29-31.

SISTER EDYTH KLINE — 11313 El Pomar Ave., Waterford, Calif. 95386

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NEW YEAR THOUGHTS

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness", Isa. 41-10.

The New Year, untried, is before me; I know not what it may bring,
But my Father in heaven has bidden me to trust Him for everything,
And when sorest oppressed or dismayed, In his arms closer to cling.

If He calls me to walk in the shadow, He's sure to be at my side;
If tempest and storms overtake me, Safe under His wings I may hide;
If temptations lurk in my pathway, A way of escape He'll provide.

If sorrow's full cup He presents me, And bids me it's bitterness drink,
Though my heart at the trial may tremble, My spirit falter and shrink,
Yet Jesus, whose cup was bitter, will strengthen my weakness, I think.

Perhaps in the shadowy future, new brightness my glad eyes shall see,
And joys of most wonderful sweetness, new brightness my glad eyes
shall see,

And joys of most wonderful sweetness, right in my pathway may be;
And blessings I scarcely dare hope for, God may be keeping for me.

And so through the months which are coming, each step of the way I
may tread,

Knowing that if I look upward, by a strong, loving hand I'll be led,
And be daily from evil defended, by Him who died, yes, for me.

Sel. by SISTER EFFIE MORPHEW

—000—

S M I L E S

A smile is contagious, a fine thing to spread,

A joy to the living and it has been said,

If you smile, you cannot compete,

With smiles that return, from those whom you greet.

Sel. by MARGARET MYERS

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BIBLE MONITOR

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No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE DIVINE BRANCH

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," Deut. 18:18-19. Here Moses received a very definite and valuable promise from God, for those who would trust and serve God. A prophet was always considered in esteem and his words were considered very valuable by the people. On a number of occasions even kings consulted a prophet for advice.

The Lord told Moses that a Prophet would be raised up from among them "from among their brethren." The Lord also said that this Prophet would be like unto Moses, a great mediator between God and man. God would have much faith in this Prophet, for He would put His words into the Prophet's mouth. He will be a faithful Prophet for "He shall speak unto them all that I shall command him." Would it not be very valuable today, if we knew that the explanations we read in periodicals were the words of God and if we knew that the sermons we heard were the words of God.

Jacob or Israel was the founder of the Israelites. Reuben was the oldest son, but because he sinned he lost his birthright and it was given to the sons of Joseph. As a result in the genealogy of Christ, we find that He was a descendant of the tribe of Judah and not of the tribe of Reuben. "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's", I Chron. 5:2. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of

thine enemies; thy father's children shall bow down before thee. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. 49:8, 10. The sceptre was the sign of legal authority or sovereignty. Shiloh was the Ruler, Christ our Lord.

"For the Lord is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy holy one, ad saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people," Psa. 89:18-19. Psa. 60:7 tells us "Judah is my lawgiver." Is this branch of the tribe of Judah your Lawgiver? God has exalted one chosen out of thy people. Do you exalt Him? How? "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," Isa. 11:1-4. This rod was David, the son of Jesse. Many years later and farther up the family tree a very important branch (Christ) came forth.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth," Jer. 23:5. This old truth is still not completely completed. The Lord is coming some day to show His wisdom, judgment and justice, will you be ready to answer His call when He comes? "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ", Gal. 3:16. Do you marvel at the wonderful foreknowledge of God. Should not such a vast understanding draw our respect and reverence?

In the light of such foreknowledgs of God, how important is the second verse of our text to you? "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Dare you stand guilty of anything before God? How much importance do you place upon every word of Jesus? We each have free access unto the words of God, through the teachings of Christ and His apostles. They have delivered them, do we use all of our talents and blessings that we may obey them and honour our Lord and Saviour?

SEVEN YEAR REIGN OF THE BEAST

IMMEDIATELY AFTER THE INSTALLATION OF THE BEAST.

The beast will proceed at once to set up his world power of church and state. He will declare himself to be God. "He will oppose and exalt himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God," 2 Thess. 2:4. Next, "The beast causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads, and no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six," Rev. 13:15-18.

Even the angels of God warn everybody not to take the mark, or worship the beast: "And the third angel followed them saying with a loud voice, if any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day or night who worship the beast and his image, and whomsoever receiveth the mark of his name," Rev. 14:9-11.

Church and state will be very prosperous for a short time. "For in one hour so great riches is come to nought," Rev. 18:17. The 17th and 18th chapters of Revelation are very, very descriptive of the seven years reign of the beast on this earth. Read them without becoming opinionated and you will find them very revealing. The beast will reign with great pomp and power. His reign will be Godless and Christless. The Holy Spirit will be lifted. There will be no Bible. None with whom we could fellowship as all saints will have fled to the mountains—Mark 13:14, or be caught up in the clouds to meet the Lord in the air, I Thess. 4:17. "There will be many martyrs that will glorify God in their death," Rev. 16:6.

EVERY SUBJECT OF THE BEAST WILL BE DEVIL POSSESSED.

"And he cried mightily with a strong voice, saying: Babylon the great is fallen, is fallen and has become the habitation of devils and the hold of every foul spirit," Rev. 18:2. "and probably seven fold," Matt. 12:45. I am trying to show you just what these demon filled people will be like. Just go with me to a hospital for the incurably insane. At once you will say "horrible," and so it is, but as unthinkable as it seems, all these could be cured by Christ, Mark 16:17. But those that take the mark of the beast can never be redeemed. They will be tormented day and night forever and ever. Rev. 20:10.

A REVIEW OF NATIONS' OF PAST HISTORY.

Has there ever been a nation or country devoid of any righteousness that was not destroyed? Or could a nation be destroyed with even a few righteous people in it? Look at the old world. It was Noah and his family that stayed its execution, and it is unthinkable what took place as soon as God took his children out. The same thing was true with Lot and his little family. The Angel told Lot that he could not destroy Sodom until Lot and his family had escaped, Gen. 19:22. "Like in the days of Noah, and God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually," Gen. 6:5. This is equally true today. How long can we stand in this sin? We are dangling on a frail cord which can break at any moment. Oh, that we with Nineveh would repent in sack cloth and ashes, remembering that to the Lord our God belong mercies, Dan. 9:9. "Where-

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fore come out from among them and be ye separate, sayeth the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty," II Cor. 6:17-18. What could be more fair? God has never destroyed the righteous with the wicked and He never will.

A short story: I know personally a lady that taught in the University of Russia. She told me how that when she was known to be a Christian, she was deported and all of her known friends were murdered. Yet there remained an underground group of Christians. "Thank you Jesus." If it were not for these few grains of salt, the Lord have mercy, as a Christless person or nation cannot stand for long.

THE SEVEN YEAR REIGN OF THE BEAST.

It will be Godless — Christless — the Holy Spirit will be lifted — the Bible will be gone, the Book on which all the good laws of this world have been copied. No saints to fellowship with — a dark picture indeed. Let us take inventory of the most Godless things we have ever known, or have read about. They would be mild compared with the Seven year reign of the beast. No love — no sympathy — no understanding — no honesty no pity — no law to turn to for justice, or trial by jury. The foundation of all good laws, the Bible, will be nonexistent. There will be no "thou shalt nots." The rich will get richer and the poor, poorer. Starvation will be a "who cares?" as at the rich man's gate. There will be many like Lazarus to eat the crumbs, with no more than dogs to lick our sores, Luke 16:20. Children will be sold as slaves without mercy, Rev. 18:13. Murder will not be profitable unless the victims are hopelessly sick or crippled, or too feeble to work. Disease will be epidemic.

A short story: A group of physicians learned of a group of free lovers that were hopelessly diseased. They offered to treat these people free of charge as an act of humanity, but were promptly told to keep out. Women will be without any rights whatsoever. There will be no such thing as rape, and it is almost there right now in certain places. Brutality will be common and is on the increase right now.

I spent over a year in a heathen country among the most blood thirsty savages on this earth. Yet all these savages had to do was to look up and there was salvation free for the taking. But those who take the mark of the beast are lost forever without hope.

I believe that when the subjects of the beast realize that they are lost, they will set out to find the Bible, which they have destroyed. "And

they shall wander from sea to sea, and from the north even to the east, and they will set out to find the Bible, which they have destroyed. "And they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it," Amos 8:12. I assure you that they will go farther and dig deeper, and search more diligently, to find the word of God, than was ever done with their science to disprove it. Why? Why? Why? Oh, if even now they could find just one promise that would give them a little hope to escape the damnation of hell. But to find none, this would be enough to start them weeping and wailing and gnashing their teeth. This is that terrible blackout. No wonder that they gnawed their tongues for pain, Rev. 16:10.

DEATH.

"In those days shall men seek death and shall not find it, and shall desire to die and death shall flee from them," Rev. 9:6. In this present world people can take their own lives, when in bad trouble or in deep sorrow and in so doing can momentarily hide as it were from its unbearable reality. But from the above there is no release, now or ever. Your only guiding light now will be the spirits of devils. There will be no loving God to pity you as a Father pitieth his children, Psalms 103:13. When a good friend like God turns enemy, how dreadful that will be, Rev. 16:8-9. Then they have no one to look to for mercy, there will be no love, no pity, no understanding, the human beasts will be far more carnivorous than any flesh eating beast of the jungle.

TO TAKE THE MARK OF THE BEAST.

Will put you squarely on death row, only there will be no chance to appeal. The condemned on death row always have hope until they are strapped into the chair, and even then they are listening for a cry, "Hold it, he has a stay!" But to take the mark of the beast leaves you without a hope, a mistake that you can never correct. Your sin is unpardonable. You are forever disinherited. You have forfeited any hope of Heaven, or of ever seeing loved ones over there. You can't correct your mistakes; you can't hide, you can't die. There will be nothing left for you to do but to blaspheme God, Rev. 13:6. Oh, Lord, open our eyes before it is too late!

I can see and hear these poor souls weeping and wailing and gnashing their teeth, with no rest, day or night, without a single friend that they can turn to for help or sympathy. The first thought of anyone in trouble is to run and hide, but there will be no place to hide. "And

the Kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks: 'Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of His wrath has come, and who shall be able to stand," Rev. 6:15-17. If they had read the Bible instead of the market reports and cheap books, they would have known better than to try to hide now. Job says that "Hell is naked before Him, and destruction hath no covering," Job 26:6; and Psalm 139: 8 says, "If I make my bed in hell, behold thou art there."

"What though the fire be already kindled," Luke 12:49 in which your soul will spend eternity. "Where the fire is not quenched and the worm dieth not," Mark 9:44. "Where you will be denied a finger tip of water to cool your tongue," Luke 16:24. Hell is a terrible place, and eternity never ends. Don't wait for the midnight cry "behold the bridegroom cometh." Then it will be too late. But let me beg you with my heart, mind and soul, don't go into judgment with the blood of Jesus on your hands, instead of the cleansing of your heart.

Think, brother and sister, before you let the devil trick you into signing up with any world movement such as the ecumenical world organization and never will. The Bible says, "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him," I John 2:15.

WARNING:

Right now every true minister of God should be warning the people of this earth not to join up with any modern religion in any form. It is a proven fact that they will lead you away from Christ and not to Him. Don't forget that "where two or three are gathered together in my name, there am I in the midst of them," Matthew 18:20. Let us go where Jesus is. If the crowds are small, that will be much better than to take the mark and worship the beast, just because it is a going thing. "Where the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. 14:11.

There may be only one way of escape left open to you and that is to run to Jesus right now, crying Save me, Jesus, save me. Write my name in the Lambs book of life, Rev. 21:27. I want to hear my Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for

you from the foundation of the world," Matt. 25:34. Save me from that terrible sentence of death. "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels," Matt. 25:41.

Dear Father in Heaven, we dedicate this message to lost souls, of all races and pray that thy Holy Spirit will make the delivery. Amen.

ELDER JAMES F. SWALLOW

6560 Sonoma Mt. Road, Santa Rosa, Calif. 95404.

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LOOKING FORWARD TO GENERAL CONFERENCE

As I read the early history of the United States, when the Country was wild and new and only the brave had touched our shores, I am impressed by those who spent their lives in hardships and privation, that they might find a refuge from religious persecution and a home in a free land. Only the brave, those who loved souls more than ease of life itself, came to our shores to preach the good old Gospel. Those days settlers were far apart and the ways of travel were rough and dangerous. But they came and traveled through the storms and preached the saving Gospel of salvation. They labored faithfully and their work was not in vain in the Lord. The Gospel was heard gladly and the christians traveled and were scattered throughout the country side.

Can you imagine with what gladness these God-fearing people met, when they came together in their yearly camp meetings. Many times when they came together the sky and virgin forest were their only shelter. They came together to worship God and to encourage one another in the Lord and you read that many souls came unto Him. We know also that when the time came to part, they would embrace each other and weep not knowing when they would mee again, but planning for this one or that one to preach at a certain point.

More than likely when the next yearly gathering time came, some of their number were gone to be with the Lord Again some would labor on the frontier, where their lives were in danger. In some cases they would have to cross swollen streams, often sleeping out of doors and riding many miles Sometimes cold winter winds would blow and the snow was deep, but they pressed on.

Do you wonder that these brave souls looked forward with gladness to this yearly meeting. Being almost alone, yet living bravely for God and righteousness. Do you wonder that their shouts could be heard at a long distance? Do you wonder that the forests would echo the sounds of the glorious hymns? These were wonderful times of Revival among the unsaved and seasons of untold blessings and upbuilding of the Saints.

I remember some years ago, when we would take our tent and camping supplies to our General Conference and what a time we would have those good days. Sometimes it rained it seems every day, our bedding would be very damp and cold,, but still those were good days. We did not have hot and cold running water, innerspring mattresses or a nice warm room to stay in, but at the same time those were wonderful times in the Lord. Again the ways of travel were quite different than now. It took two days to go from northwestern Ohio to our meeting in Pennsylvania, if all went well.

Many of our older members remember the good blessings we had. Alas, I think we should start planning now, for our General Conference this year. We all should try to be there to take in the blessings which are still ours. Perhaps these blessings will soon be taken away from us? Let us pray for these meetings and use every effort to support them.

The Gospel has not lost it's charming sound. When the Bible is preached without fear or favor of man, it still changes the course of a persons life. Let us all come and taste and see that the Lord is good. His people are being persecuted and still many take the narrow way. May we all stand stedfast and true unto our Lord, that we will be on the Lord's side when He comes again.

BRO. GEORGE THRONE — Torreon Navajo Mission, Cuba, N.M.

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NEWS ITEMS

CORRECTION

The Swallow Falls notice in the Bible Monitor was incorrectly printed. Services are the second and fourth Sunday, not second and third.

RUTH SNYDER.

McCLAVE, COLO.

The Cloverleaf congregation is having a series of meetings, beginning March 30 and ending with a Lovefeast on Saturday, April 5, also services April 6. Elder Hayes Reed of Modesto, Cal. will conduct these meetings.

In christian love, EMERY WERTZ.

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, for our Lovefeast services April 5. Services in the afternoon, following District Meeting, and Communion in the evening. All who can, come and enjoy these services with us.

SISTER RUTH KLEINHEN, Cor.

PLEVNA, IND.

The Plevna church desires to announce our spring Lovefeast for April 18, Services to begin at 2 P.M. The Lord willing, we look forward to having Brother Paul R. Myers with us for services each evening, beginning April 17. We extend an invitation to all to come and be with us for these services.

SISTER MARY BORTON, Cor.

QUINTER, KANSAS

We were privileged to have our two weeks of revival meetings in November with Elder Jake Ness. We were made to rejoice when one dear Sister gave her heart to the Lord. We closed the meetings with a Lovefeast. We had 64 to surround the tables. Bro. Joe Flory, Bro. Orville Royer, and Elder Emery Wertz were the visiting ministers with us. With Elder Jake Ness officiating at the Lovefeast service.

We were sorry that Sister Ness and the family couldn't be with us. We pray the Lords blessing on the Ness family as they labor for the Lord.

In December we met for our elections of officers for Sunday-School and church. Elder Dale Jamison was re-elected as our Elder. It was also decided to have our Spring Lovefeast May 3rd. All are heartily invited to come and fellowship with us. As we are entering into a new year, let us all pray more for one another, to be steadfast and strong in the faith of our Lord Jesus Christ.

SISTER LOIS CHUPP, Cor.

WAYNESBORO, PA.

The Waynesboro congregation has changed their evening services to the second and fourth Sunday evenings of each month at 7:30 P.M.

SOUTH FULTON, ILL.

Sermon of Bro. Floyd Swihart: It is an inspiration to worship with you. We need to help and encourage one another, when we have faith in Christ we have that which lifts us up. How much it means to us as we come up out of the baptismal waters, to know that our sins are taken away and to feel that perfect peace. For we know that Jesus our King is on the throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it", Rev. 2:17. Text - the Overcoming life. In this Scripture Christ gives a condition unto him that overcometh, a white stone and a new name, known only to him that overcomes. Life today is a battle against sin, a warfare. Things often do not seem right, but to him that overcometh goes the victory.

Today the enemy is even in the churches to wage warfare against God and His way. We have the power of God on the side of the church. Paul tells us to put on the whole armour of God, that we may be able to stand against the wiles of Satan. Paul told Timothy to be strong in the grace that is in Christ Jesus. Our christian life is a struggle to avoid being entangled with the power Satan. Separate yourselves from the world and lay hold upon eternal life. We need to be strong in the ways of Christ, endure hardness as a soldier of Christ. There is no place for a coward in the christian life, because we must be true to the teachings of Christ.

It takes courage to fight battles in the Civil army. In the church disaster will come if each member does not stand true unto His Lord and fight the good fight of faith. In the Civil army a soldier who falls or deserts is a traitor and the same is true in the christian life. World glory means little to the true soldier or the true christian. Each knows what it is like to bear pain and opposition. The christian who faces life's battles, with Christ as his leader, can take comfort for he knows that Christ tasted worse trials to fulfil the plan of salvation. We can open

our heart unto Him because He understands. He knows the enemy of our soul is waiting to destroy us.

In our text, Christ speaks of the hidden manna that will be given to "him that overcometh". In Exodus we have the story of the Israelites living upon manna during their wandering in the wilderness. As we think of their departure from Egypt, Pharoah often promised to allow them to leave, but he would still not let them go. Satan promises peace and happiness and then returns to tempt and torment us. Pharoah pursued the children of Israel unto the last. This will be true of the christian also. We may see forces of evil coming on every hand, obstacles too great for our ability to surmount. Moses told the Israelites, "Fear ye not, stand still and see the salvation of the Lord". God opened the sea for His followers and closed it upon the Egyptians. The same power is offered unto us today, fear not but trust in Almighty God.

True evil appears to have control of the things of life today. God will guide us through the problems before us, for the promises of Christ are greater than those to the Israelites. Spiritual blessings are not open to all, but only to those who overcome through faith in their Lord. When God speaks of hidden manna, he signifies that it is in store and out of sight of those without faith. I believe only the Old Testament church had manna to eat. Only those who are faithful will enjoy all the blessings of God.

We think of a desert as very dry and barren, yet over six hundred thousand Israelites had no lack of food. God supplied their needs for forty years. The manna that was supplied them was a daily food. Today we pray for our daily bread, not for tomorrow or next week. The lesson for us is to trust in God, day by day and not depend upon our own planning. Jesus said, "I am the bread of life". Do we trust in Him continually? We may criticize the Israelites because they longed for the flesh-pots of Egypt. Are we satisfied with our spiritual blessings or do we want to go back into the ways of the world?

"I will give a white stone". An ancient custom was two people, entering into a contract, would break a stone in half. Each person took a half, whereon half the contract was written. When the contract was fulfilled, each one would seek the other half of his contract. Confirmation of the contract was worth much searching and continous effort. Will we fit in Christ's contract? Christ as our intercessor, is holding the door open for us that we may claim our home in Heaven. If He knows us He will give us a new name, with a right to enter into glory. There

is only one way to be assured that we may one day, have a part with Jesus. Rev. 2:7-20 tells us of this way, we must be an overcomer of the temptations and trials of sin. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name". May we overcome the wiles of Satan and trust in the living God.

SISTER ELTA K. BLYTHE — 822 W. Calhoun, Macomb, Ill.

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OBITUARY

LETTIE HANKINS

Was born April 18, 1885 in Johnson Grove neighborhood, northeast of Nevada, Ia. She spent her entire life in Story County. She passed away Jan. 2, 1969 at the age of 83, at the Story County hospital in Nevada, after a lengthy illness.

On Dec. 21, 1904 she was united in marriage to Dennis B. Hankins, at the christian parsonage in Nevada To this home one daughter, Mildred, was born. Survivors include the daughter Mrs. Ronald Handsaker (Mildred), 613 Clark, Ames, Ia. and her son-in-law Ronald Handsaker; two grandsons, Bill Handsaker of Ames and Richard Handsaker of Jefferson; five great great-grandchildren, besides a number of nieces, nephews and friends. She was preceded in death by her husband, Dennis on May 21, 1954; her father and mother, George and Nancy Chitty Fry; three sisters: Winnie Mead, Eva Wise and Millie Stevens and a brother Jimmie.

She was a faithful member of the Dunkard Brethren church in Dallas Center. Funeral services were held Sunday, Jan. 5, 1969, at the Ryan Funeral home in Nevada, with Orville Royer of the Dunkard Brethren church of Dallas Center officiating and Roy Key of the First christian Church of Ames assisting. Burial in the Oak Hill cemetery.

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DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN PART 29

The Church in Philadelphia is symbolical of the Church in the Sixth Period of the Church Age. Philadelphia is considered to be the most Loyal Church. Lesson text... Rev. 3:7-13, "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I

have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear, what the Spirit saith unto the churches."

This Message to the Angel-Bearer, to be sent to the Church in Philadelphia, comes directly from the Holy and True Son of God, the one who has the Power to use the "Key of David," to open and close doors. Sinner friend, He can close the "Door of Heaven", to you. That Door will be closed to all who do not have "oil in their lamps," all who do not have the Holy Spirit of God. He knew the "works" of the church in Philadelphia. We learn from church History, that in this period of the church dispensation, a great door of opportunity was opened to them, to carry forth Christ's Gospel to the Nations of the world, great Missionary activity. His Great Commission Went Forth, in that period, as perhaps never before; except it be in the days of Saint Paul's Ministry and in the Apostolic church.

Now that they had been loosed from the bands of the Roman power, not only throughout all America, but in the Eastern World also, with the privilege to send out Missionaries to Europe, Asia and Africa. such Nations as would receive the Gospel, the Loyal Church at Philadelphia, spread rapidly. They had "a little strength," they had been faithful in keeping Christ's Word, and did not deny the name of the Son of God. Nevertheless, there were some at Philadelphia who made false claims, a false profession, calling themselves Jews (God's people). Christ said they were liars, or "do lie". Again, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," I-John 2:4, Punishment was to be and is their lot, they were to be humbled, were to be forced, Christ would make them come and worship at the feet of the true worshippers, and in that act Christ would make them to

know whom He loved. Surely whatever and whensoever this would happen, come to pass, those forced would render false and not true worship, before or at the feet of saints. If such is to happen in the end time, it might come to pass at the great "Judgment Seat of Christ," Where He will set the sheep on His right hand and the goats on the left, Matt. 25:32. Christ did not tell us in what period this would come to pass, except it would or actually did happen, in this period of Philadelphia. The Word tells us that, "every knee shall bow and every tongue shall confess to God." Christ Loves His Own, He Loved Them, His Disciples Whom He Had Chosen, "Unto the End," Jno. 13:1. It is said that Philadelphia means, "brotherly love." This implies that these contemplated here, loved as brethren. This is typical of true saints everywhere, they "salute one another with the holy kiss." They are born of God, and His love is shed abroad in their hearts, by the Holy Ghost, given unto them," and they are characterized by love to all who are Christ's.

The Key of David is spoken here, Note the Symbol. We read in Isaiah 22:22, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut; and none shall open." This shows that he who had the key of David was the treasurer of David's house. And the word used here, is clearly a reference to that passage. There it is said of Eliakim, "The key of the house of David will I lay upon his shoulder; so he shall open; and none shall shut; and he shall shut; and none shall open." The remainder of this passage in Isaiah, shews that Eliakim was but a type of the Lord Jesus Christ, the ONE upon whom should be hung all the glory of his Father's house. He Christ, by His Spirit opens the great treasure house of Divine Truth, He shuts and none can open, and none can shut it. See Jno. 14:6. On the other hand where there is perversity of spirits and an unwillingness to walk in the Truth, He shuts and none can open. So He Says Elsewhere, "If the light that is in thee be darkness, how great is that darkness." Again, in I Jno. 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin."

So, the Philadelphian Period, Evidently Refers to the Time of the Reorganization of the True Church, just following the "GREAT REFORMATION", a New era . . . in culture, in Philosophy and in Science. Social Reform, a new stage of Missionary conquest: to the year 1900 A. D. Hence we take the view stated above, that Philadelphia symbolizes our period in Church History, just following the Remnant of Sardis. We can not tell when one period ends and another begins,

only by Historians, of the Christian Church, and then those periods seem to be overlapping. The last period "LAODICEA", seems to symbolize conditions in our day, at the present time. For two Centuries or more, after the Reformation, according to the History of the church, it seems that the True Church progressed more Spiritually, than it did in some of the former periods. Modern Church History, Begins at the "Peace of Westphalla," in 1648 A. D. continues to the Present Time.

The Message here says, that they have "a little strength"; Were somewhat weak, having been sick unto "death," coming out of a dead church, Sardis Period. They had strength enough, that had not denied Christ's name, but had kept His Word, which shows faithfulness. "Those who say they are Jews (God's people), and are not, but do lie," symbolize the old "HARLOT SYSTEM," from which they came. Pretenders, instead of the true Church of Christ. "Behold, I will make them of the synagogue of satan; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." We leave this with our explanation given above. This Message is to the Faithful, Loyal Church Saints and not to Pretenders, who Claim to be the Churches of Christ. The Lord will vindicate the claim of His true saints, those who preach, teach and practice nothing, but what he taught. Verse 10 says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The promise is to true saints, in Philadelphia, in the period symbolized by Philadelphia and to the Church in all periods of the age, or Dispensation.

Second, . . . We candidly suggest and consciously believe that "the hour of temptation," spoken of here, will "come upon all the world, to try them that dwell upon the earth," in the last half of the seventieth week of Daniel, as described by the prophet, Dan. 9:24-27. Third, a distinction should be made between the world and the Church, between earth-dwellers and saints. Jesus made that distinction. Jno. 17:6-17. Especially Note verses 14 and 16. . . . Also read and study carefully Rev. 13:8, 11-12. "Earth-Dwellers" are pointed out in verse 12. Fourth, . . . When Will Come That "hour of temptation"? Answer—Here it is, Rev. 13:13-18. Fifth, . . . "What Authority and Where is Any Authority, for any Man, or Woman, to Change the Words "the hour of temptation," and substitute the words, "The Great Tribulation," to support a Universal Theory?. We say they have no such authority. (see penalty, Rev. 22:18-19). Some one may object and say, Jesus did not say He would

keep them, "in the hour of temptation," but from "the hour of temptation."

GRANTED, But will true saints of Christ ever come to such an hour? . . . Will they be tempted to take the mark of the Beast? We think not. See I Cor. 10:13; Jas. 1:2-15; Dan. 3 17-18, 10-11, 25. We call to the reader's attention, that this Tenth Verse of this Message, is not speaking, as we understand, about the Great Tribulation, Matt. 24:21-22. Therefore, in summing up this verse, we think, that all true saints of the Church age, will be kept from that hour of temptation, in God's miraculous power. That He will give them a New Birth of power, which will prompt them to resolve in their hearts, that they will say, we will not take the mark of the Beast, which is 666. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." This verse concludes the message to the church in Philadelphia, with a following promise to overcomers. To hold fast surely is an exhortation, and warning is given, to the church in all periods. The Signs of the Imminent Coming of Our Lord is Very Definite in This Our Day. The "overcomer" will be made a "pillar in the temple of God," forever. Christ will have written upon him the name of God, the name of the city of God, which is new Jerusalem, which cometh down from God, and also Christ's new name will be written upon him. That "New City" is the Church, the Bride of Christ, the Lamb's wife, Rev. 21:9-10. It is very likely that the Philadelphian period is in the past, that it was a period in History, from near 1700 A.D., to 1900 A.D. . . . It is our solemn belief that we have already entered into the Laodicean period of the sixth Dispensation of the world, the last period of the world, yet we know not, neither the "day nor the hour" of Christ's coming. LET US ALL HOLD FAST LEST WE LOSE OUR CROWN.

To be continued.

BRO. WM. ROOT — 1612 - Morphy Street, Great Bend, Kans. 67530

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— CHILDRENS PAGE —

THE NIGHT THE ANGELS SANG

One night nearly two thousand years ago some shepherds were watching over their flocks of sheep at night. They were in the hill country near a little town called Bethlehem. I suppose they were sitting around a fire getting warm because the nights get chilly there. They could have been talking about a Savior that God had promised to send

into the world. Suddenly, there was a great light all around them. An angel appeared unto them telling them that a baby was born over in the little town of Bethlehem. This baby was the Savior, which is Christ the Lord, and they were to find the babe in a manger, wrapped in swaddling clothes. All at once there was a multitude of angels praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." I think the angels filled the sky all around the shepherds. I wish I could have been there and seen and heard the angels too, don't you ?

After the angels were gone the shepherds started for Bethlehem. We don't know exactly how they found the right place but the Bible says they came with haste and found the baby Jesus lying in a manger just like the angel said. A manger is a place where they put hay for the animals to eat. Joseph must have made a nice little nest in the hay, and after Mary had wrapped the baby in some blankets they laid the baby Jesus in the manger.

After the shepherds had seen the baby Jesus, they told everyone they met about the angels and the baby in the manger "And all they that heard it wondered at those things which were told them by the shepherds."

Here is a song about Jesus that you likely know. If you don't, ask your mother to sing it for you.

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head
The stars in the sky looked down where He lay.
The little Lord Jesus, asleep on the hay.
The cattle are lowing, the poor baby wakes,
But little Lord Jesus, no crying He makes :
I love Thee, Lord Jesus! Look down from the sky,
And stay by my cradle till morning is nigh.

BRO. RUDY COVER.



They say God walked in a garden, at the close of a magic day. And the flowers He had made were slumbering, as He went His gracious way. He went in the cool of the evening, in the joy of His work Divine. And I think He will walk in your garden, as I know He walks in mine.

Sel. by VIOLA BROADWATER

'T WAS A SHEEP — NOT A LAMB

It was a sheep—not a lamb, that strayed away
In the parable that Jesus told:
A grown-up sheep that had gone astray
From the ninety and nine in the fold.

Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought:
Back to the flock and into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep we earnestly long
And so earnestly hope and pray,
Because there is danger, if they go wrong,
They will lead the young lambs astray.

For the lambs follow the sheep, you know,
Wherever the sheep may stray:
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

So, with the sheep we earnestly plead,
For the sake of the lambs today:
If the lambs are lost, what a terrible cost
Some sheep may have to pay.

—Sel. by SISTER ELSIE KEENEY.

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A KIND WORD

How little it costs, if we give it a thought, to make happy some heart
each day.

Just one kind word, or a tender smile, as we go on our daily way.
Perchance a look will suffice to clear, the cloud from a neighbor's face,
And the press of a hand in sympathy, a sorrowful tear efface.
It costs so little, I wonder why, We give so little thought?
A smile, kind words, a glance, a touch, Oh, what magic with them is
wrought.

CAUSE OF CRIME, FOUND IN THE BIBLE

"Train up a child in the way he should go and when he is old, he will not depart from it." "Chasten thy son while there is hope, and let not thy soul spare for his crying," Prov. 19:18. "Withhold not correction from the child. for if thou beatest him with the rod, and shalt deliver his soul from hell," Prov. 23:13-14. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame," Prov. 29:15. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," Ecc. 8:11. "Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord," Isa. 26:10. "Knowing this, that the law is not made for a righteous men, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers", I Tim. 1:9.

About a quarter of a century ago, a certain style of philosophy appeared in the realm of Academics, telling of the best way to rear the child in the home. The essence of that philosophy was, Don't whip a child, you might retard his progress. Such a theory reminds one of a parody on Longfellow's poem relative to, Great men departing and leaving behind them footprints on the sands of time. The parody goes like this: Lots of men would have left their footprints on life's eternal sands of grace, had they received their mother's slipper at the proper time and place.

The truest philosophy this side of Heaven is that of reaping and sowing. That which was sown in the life of any person from childhood, is certain to be reaped in his actions later on in life, good or bad. Frankly, the terrifying crimes today are but the reaping of that which was sown back there in childhood and later. Modern philosophy theorizes that the waywardness of a child is largely due to some mental twist, and is therefore a kind of sickness. Such philosophical ideas discard sin. As a result, lawlessness largely comes out of that so-called sickness, whether in the home or in public life. Finally, instead of being sickness, it is sinfulness that has gotten full control of the life. Some one has said it this way: Sow a thought, reap an act; Sow an act, reap a habit; Sow a habit, reap a character; Sow a character, reap a destiny. As for sin there is but one true definition for it, Rebellion against God's law and order. Whether that rebellion be in the home or elsewhere. The rebellion increases as the youngster grows in years.

Never has there been so much disobedience in American homes as is obvious today. When this writer was a lad, even school teachers kept a good size stick in the schoolroom. It was a warning signal for the youngsters therein. My father often told me, that if I deserved a whipping in school, I could expect another one when I came home.

Another queer theory today is that an 'alcoholic' person is termed a sick person, instead of being a sinful person. Furthermore, according to modern theorists, a deliberate murderer is even a sick person and therefore entitled to a degree of justice and mercy. Some of our Courts are now handing down sentences based upon this flimsy theory.

For instance, what was it that had been sown into the life of Richard Speck, that caused him to brutally murder those eight nurses in Chicago? God's book tells us, "they that sow wickedness, shall reap the same." "They that sow to the wind shall reap the whirlwind." For any one who would better understand the origin of sin, let him turn to and read what Jesus himself said about it, "Ye are of your father the devil, and the lusts of your father ye will do," John 8:44.

Sel. from *Western Voice* by W. E. Bashor.

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K I N G D O M S

The kingdom of happiness is found when we try our best to do what is right, in all circumstances, wherever we are placed. Obstacles may seem insurmountable. Interference may swamp us. But good will and honesty are hardy qualities; when perseverance prods them onward, much can be gained. The liberty to choose what we want to do is an aid to growth. There are riches that are beyond the price of rubies. Money is small comfort without peace. The best vitamin supply for sick hearts is to try to build the peace of a good conscience. The password is a simple word, but it holds the key to lasting happiness. This is an eternal truth. The kingdom of God is a wonderful goal to aim at. With this predominating motive, many impossible trials can be overcome. Let us seek it and we shall find help to conquer much that seemed hopeless.

— MARY WHITE

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The best preacher is the one who keeps right on living his sermon, after he comes out of the pulpit.

CHURCH COWS

As I drive along the road
Many things I see;
Yonder are a dozen cows
'Neath a maple tree.
While the fiery sun above
Glowes in burning heat,
There they lie and chew their cud
In contentment sweet.

As I sit in church sometimes,
Something there I see
That reminds me of the cows
'Neath the maple tree:
Men and women, boys and girls,
People here and there,
Jaws a-moving just like cows—
No difference, I declare.

There's no sin in chewing gum,
Guess it isn't wrong,
But there are some places where
It surely don't belong.
Chew it here and chew it there,
Any place you roam;
But when you go to church, my friends,
Leave your gum at home.

Just imagine how we'd look
In the world to come,
Talking to our blessed Lord,
Mouths a-full of gum,
Guess it's just a habit here,
But it's out of place—
Say! let's stop a-chewing gum
In God's house of grace!

—Trinity Tract.

SUNDAY SCHOOL LESSONS FOR MARCH, 1969

PRIMARY LESSONS

- Mar. 2—Jacob's Life in Exile.
Gen. 31:1-16.
- Mar. 9—Joseph's Dreams. Gen.
37:1-22.
- Mar. 16—Joseph's Faithfulness.
Gen. 39:1-23.
- Mar. 23—Joseph, A Ruler in
Egypt. Gen. 41:14-52.
- Mar. 30—Joseph and His Brothers
Reconciled. Gen. 45:1-15.

ADULT LESSONS

- Mar. 2—Christ, the Head of the
Church. Col. 1:1-24.
- Mar. 9—The Church Compared
to Sheep and Christ the Good
Shepherd. John 10:1-18.
- Mar. 16—The Church as the Fam-
ily of God. John 1:12, II Cor.
Cor. 6:17-18, Romans 8:14-17.
- Mar. 23—Government of the
Church. Acts 15:6-28.
- Mar. 30—PALM SUNDAY Luke
19:29-48.

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH, 1969

- Memory Verse, Gen. 15:6, "And he
believed in the Lord; and he
counted it to him for righteous-
ness."
- Sat. 1—Gen. 15:1-21.

Memory verse, Ex. 4:31, "And the
people believed; and when they
heard that the Lord has visited
the children of Israel, and that
he had looked upon their af-
fliction, then they bowed their
heads and worshipped."

- Sun. 2—Ex. 4:1-31.
- Mon. 3—Ex. 14:1-31.
- Tues. 4—Ex. 19:1-9.
- Wed. 5—Num. 14:1-24.
- Thurs. 6—Num. 20:1-13.
- Fri. 7—Deut. 1:19-46.
- Sat. 8—Deut. 9:1-29.

Memory Verse, Psa. 27:13, "I had
fainted, unless I had believed
to see the goodness of the
Lord in the land of the living."

- Sun. 9—II Kings 17:1-20.
- Mon. 10—II Chron. 20:1-30.
- Tues. 11—II Chron. 32:1-23.
- Wed. 12—Job 9:1-35.
- Thurs. 13—Job 15:1-35.
- Fri. 14—Psa. 27:1-14.
- Sat. 15—Psa. 78:1-39.

Memory Verse, Matt. 21:22, "And
all things, whatsoever ye shall
ask in prayer, believing, ye
shall receive."

- Sun. 16—Psa. 106:1-48.
- Mon. 17—Psa. 116:1-19.
- Tues. 18—Psa. 119:65-72.
- Wed. 19—Isa. 7:1-16.
- Thurs. 20—Isa. 28:1-29.
- Fri. 21—Isa. 43:1-28.
- Sat. 22—Isa. 53:1-12.

Memory Verse, Math. 21:32, "For
John came unto you in the way
of righteousness, and ye be-

lieved him, and ye, when ye had seen it, repented not afterward, that ye might believe him."

Sun. 23—Jer. 12:1-17.

Mon. 24—Dan. 6:1-28.

Tues. 25—Matt. 8:5-13.

Wed 26—Matt. 9:27-31.

Thurs. 27—Matt. 18:1—14.

Fri. 28—Matt. 21:18-46.

Sat. 29—Matt. 24:1-35.

Memory Verse, Mark 1:15, "Saying, The time is fulfilled and the Kingdom of God is at hand: repent ye, and believe the gospel."

Sun. 30—Matt. 27:27-56.

Mon. 31—Mark 1:1-22.

THE GREAT HINDRANCE TO PRAYER

Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten saints with hideous features, or overcome them by coarse enticement. He stands at the portal of the Holy of Holies as an "angel of light." He does not openly attack, he diverts. The Church that lost its love, was full of good works. (Rev. 2-4).

Activities are multiplied, that meditation may be ousted, and organizations are increased, that prayer may have no chance. Souls may be lost in doing good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

Andrew Murray says: "Prayer is the strategical point which Satan watches." "If he can succeed in causing us to neglect prayer, he has won, for when communion between God and His people is broken, the true source of LIFE and POWER is cut off.

In a large measure, Satan has succeeded in causing the Church of Christ to neglect, faithful, constant, prevailing prayer. With little effort, one may get plenty of help to conduct bazaars, socials, suppers and even meetings, but when it comes to real intercessory prayer, prayer that truly reaches the throne of God and brings things to pass, such intercessors are few. What we really need is more power and less machinery. "Prayerlessness shows that we do not value communion with God."

"Men ought always to pray and not to faint." Some one has said — "Satan trembles when he sees, the weakest saint upon his knees."

SISTER JEANETTE POORMAN

BIBLE MONITOR

VOL. XLVII

MARCH 1, 1969

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PROPHECY CONCERNING THE SUFFERING OF CHRIST

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow", I Pet. 1:11-12. The apostle Peter reveals to us a truth which we find very little of in the Old Testament, the fact that "the prophets inquired and searched diligently" into salvation, through the Spirit of Christ. This truth impresses us that the Prophets had no little concern about this matter and yet as we study Bible history we find that this was at least 600 to 700 years before Christ came. We find that many of the Prophets were convinced that favors were to come from God, which did not then exist. So they "inquired and searched diligently" and it is astonishing what all they found out.

We also find little about the triune God in the Old Testament, however Peter here tells us that the Spirit of Christ was in these Prophets of old. As we study the many detailed truths of these Prophets, we dare not question that the Spirit of Christ and also the Holy Spirit was with these Prophets. Notice Peter tells us how these Prophets foretold, hundreds of years before, of "the sufferings of Christ and the glory that should follow." Dear Reader, this glory is not nearly all revealed yet, even two thousand years after Christ came.

These Prophets had found that this Grace of God would not come in their day, but it would be revealed unto the people of God later. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people

be," Gen. 49:10. Without doubt "Shiloh" is Christ, who would not come to God's people until after law (government) had departed from Judah, which fully came to pass under the Roman conquerors. Notice, through their searching the Prophets found out some marvelous details of "the sufferings of Christ, and the glory that should follow." Verse 12, tells us that it was revealed unto the Prophets that these things would not come unto them, but unto "us" (those of Peter's day). Yes, the very things which you are now reporting, that have taken place even in our day, Peter would say.

Let us notice a few of the "sufferings of Christ" which the Prophets foretold from 600 to 700 years before they took place. "I gave my back to smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting," Isa. 50:6. My with what precise detail we have the sufferings of Christ foretold by the Prophet Isaiah, chapter 53 and many other of his prophecies could be given. Perhaps some of Isaiah's friends may have said that such things just do not happen to leaders of the Jewish people, but they did to Jesus, and in detail just as the Prophets said they would.

"Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek," Micah 5:1. Again 600 or more years before, we read what shall happen to the Judge of Israel. But the people do not allow their Judge to be treated this way, alas, they did treat Christ this way and even worse.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord," Zech. 11:12. A detailed prophecy about 700 years before it actually happened. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones," Zech. 13:6-7. Who was continually planning to destroy Jesus? The very ones whom He was doing good, the nation who He came to set right with God. How many followed Him when He was doing miracles or feeding? How many followed Him when He was smitten?

In the New Testament we find Simeon's prophecy when yet a babe: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against," Luke 2:34. How much evil speaking did our Lord endure? The aged prophet certainly knew what he was talking about, though it was thirty years later.

Again we shall note Christ's own words, "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." "Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again," Matt. 17:12, 22-23. The followers of Jesus knew prophecy, but the prophecy which concerned Jesus, they could not understand. I wonder if they were not just like we are today? They had their idea of how and what Christ would do and were not willing to take the Word of God as It is written in the Holy Bible? Had they heeded the words of Christ they would have been exceedingly blessed. Am I missing any blessings from God's Word today?

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TWENTIETH CENTURY TIMOTHYS

Our beloved Brotherhood would, today, be stronger in numbers and Spiritual condition if there were more Twentieth Century Timothy's among her members.

A young disciple, colaborer and companion of the Apostle Paul, Timothy, although not always in good health, was one of the leaders of the Early Church. Leaving his home and family at Lystra, Timothy with Paul and Silas, suffered the dangers of the Second Missionary Journey. Being trustworthy, Paul Could send Timothy to observe the progress of some of the churches he had established. Timothy must have been well versed in the Scriptures for Paul left him at Berea, where the members were praised for their desire to study the Scriptures. Paul, later, placed Timothy in charge of the Church at Ephesus, where there were many disputes and trials. Although Timothy must have known times of discouragement and trial, he was not led by Satan to cast away his calling. Timothy was a faithful minister who, though young, was thrust into many responsible positions where he proved himself faithful to his calling, willing to be used by the Lord. He was one so faithful, Paul called him, son. Because he was true, the Gospel was spread and the Early Church prospered and grew.

We are in dire need of Timothys, today, who will leave their families, friends and businesses to spread the Gospel. There are many points in our Brotherhood, where circumstance, death, Satan's wiles and indifference have reduced once-flourishing congregations to meager shadows of their former selves. There are other, newer congregations where these same conditions have prevented them from growing beyond a handful of members. There are several points where our own members are isolated from the organized congregations. There are places where groups of plain People have become dissatisfied with the worldly drift of their present organizations. There are several points where people, who have lost or nearly lost the Old, Plain Dunkard Way, desire to return to that old way. New congregations could be established at these points as well as older congregations being revived, if we had some Twentieth Century Timothys. There are many opportunities for our Brotherhood but we seem to be letting them slip by, unanswered, into eternity.

We need some Twentieth Century Timothys who will put the spreading of the Gospel before their own comfort, prosperity and security and before their families and friends. These mission points, though isolated, are not out in the midst of a barren, desolate, untamed Indian Reservation—they are in the cities, towns and rural areas where the Lord provides openings.

Lest any prospective Timothy would object that he is not called by God to the ministry, let it be understood these isolated and developing points need not only ministers but deacons, teachers, choristers and, most of all, laymen, who will give their aid by attendance, prayer and support.

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While these isolated and non-growing congregations exist in the Brotherhood, there are—Praise the Lord—a number of growing, prospering, Spiritual congregations. It would behoove them to give of their strength to help the weak rather than see the press of numbers become a hurt rather than a help. For too often a large congregation can become proud of her numbers for number's sake; too often the members lose "touch" with each other because there are just too many members for all to be well-acquainted. Also the pride, jealousy and fractiousness, that can develop among the greater number of officials needed to operate such a congregation, can produce "church troubles," which can soon reduce a large congregation to the size of those now needing help. It is far better to "divide and conquer" than to "grow, elect, drift and die."

We can see among our forefathers some Eighteenth Century Timothy's, who persevered to plant the Dunkard Church in the New World. Even in the Old World, the Church had grown from eight in 1708 to approximately one thousand in 1728. In America, it grew from twenty-three in 1723 to about two hundred thousand in 1900. Today we, Dunkards, find ourselves a small band of pilgrims in a strange, hostile world. We blame the sad, Satan-corrupted, tainted conditions of this day and age but perhaps we should blame ourselves for not being Twentieth Century Timothy's. Perhaps we should blame ourselves for being too much tied to home and family to go to an isolated point to serve in a position providing neither pay nor praise, but will in the end provide an even greater reward. "And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me," Matt. 10:36-38. None need fear when they leave a large congregation that they will leave the Lord behind. "For where two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20. It is an encouragement to realize that two hundred years ago, it was often from the settlement of one Dunkard family in a new area that a new congregation would spring forth in a few years. Are there any Timothy's today to match the Brethren of old?

Yes, this appeal is primarily directed at young Brethren and Sisters but age disqualifies no one from being a Twentieth Century Timothy. Age disqualifies only because of a greater attachment to family, friends and fruit of prosperity. The appeal is for Brethren and Sisters, married or single; with families or without, willing to forsake their own plans to follow the Lord into His rewarding service. Remember the Holy Spirit

has no arms or legs but ours, so let's give ours to Him.

Will you be a Twentieth Century Timothy?

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AN ANCIENT MUSICAL INSTRUMENT

We find record of this instrument in Isa. 23:16. Again in 1 Sam. 16: 23," And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." We find in the book of Psalms, a beautiful and inspiring collection of songs and poems associated with a man, a hebrew genius named David. He did not write all the Psalms perhaps, but I believe he influenced or inspired the writing of many of them. To David the harp must of come into his possession as a youth, for he was recognized for his skill in playing it when still a young man. Saul was in war with Israel's bitterest enemy, the Philistines. He grew weary and David played upon the harp for him.

In that day they ascribed both good and bad to one God. They felt playing the harp would drive the demon away. Today we have, through modern civilization, recognized what ancients knew a long time ago, that music is of therapeutic value in the treatment of some of the mental ill. We often find David playing on his harp. It was lap-sized, of delicate structure and sometimes had a sound-box made from a turtle shell. In Greece, where it originated, it was called a Lyre. Two curving arms were connected near the top by a crossbar, to which one of the strings was attached.

David would go out in the meadow or the mountain-side and sit and play, with his harp upon his lap, while he herded the sheep. I imagine many of the Psalms were written from impressions received at the pasture. Here are some of the special Psalms: to those in need, Psalms 34; a song of love, Psalm 45; an aged man's prayer, Psalm 71; inspiration, Psalm 46; song for a christian, Psalm 150; joy for the church, Psalm 122; prayer for God's guidance and help, Psalm 46; relying upon God's mercy. Psalm 86; prayer for deliverance, Psalm 59; prayer for salvation, Psalm 54; for remission of sins, Psalm 51; a promise to joyfully serve God, Psalm 43; prayer for the poor, Psalm 41 and the security of God's protection, Psalm 3.

These songs voiced the deep emotions of the soul and praised the greatness and loving-kindness of God. I think of him as one of the most

colorful and diversified characters in sacred history. He was a brave warrior and military leader, a wise ruler, as well as a gifted writer and musician. The sheep seemed to not have any fear as long as they could hear his voice and hear the beautiful music. So today we, as children of the most High, do not need to fear as long as we are in tune with the Lord and can hear that small voice saying, "Take thy cross and follow me. As he wrote the beautiful twenty-third psalm, he must of recalled the nearness of the Lord as he was alone with the sheep, among many dangers. "The Lord is my Shepherd; I shall not want," how comforting these words are. Now to those who have fear and are in trouble, your heart heavy with grief and your spirits low; take time to read my favorite of all the Psalms, Psa. 91: "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty." In some of the Psalms he expressed a desire for the Lord to guide him. Do we, as His children, pray for guidance? If His children ask, I am certain He will help us to live closer to Him, through this world of trouble.

SISTER E. M. ALLTUS,

2813 Fitzpatrick Ave., Modesto, California 95350

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More Love and More Life, fewer Dinners and get after Sinners.
Let us have a church full of Waiters on God. A church full of Servers,
Serving God and Waiting for his Son from Heaven

MOLDING IN CLAY

I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it, it still bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone;
It was a man I looked upon;

He still that early impress wore,
And I could change him never more.

Sel. by BRO. FRED E. KELLER

—0000—

DO YOU BELONG?

Are you an active member, the kind that would be missed?
Or are you just contented that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay away and criticize and knock?
Do you take an active part to help the work along,
Or are you satisfied to be the kind that just belong?
Do you ever go to visit or call a member that is sick?
Or leave the work to just a few, and then call them the clique?
There's quite a program scheduled that I'm sure you've heard about,
And, we'll appreciate it if you, too, will come and help us out.
So come to the meetings often and help with hand and heart.
Don't just be a member, but take an active part.
Think this over, you know right from wrong,
Be an active member and do not just belong.

Sel. by SISTER VIOLA BROADWATER

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

Part 30

THE SEVENTH CHURCH IN ASIA . . . "LAODICEA"

This church, as we understand, is the last, to which God, through Christ sent a special Message, by His angel to His Minister's (message bearers), to be written by the Apostle John, while on the Isle of Patmos, to be delivered to the Church of Christ, in the various Congregations. John wrote those messages and we have them recorded for us in the Book of the "Revelation" in our Bibles's. Laodicea, we understand is symbolical of the Church in the last period of this world. We understand that it closes the sixth Dispensation of this world, and is the end of all mortal life of man, in the flesh.

Lesson Text — Rev. 3:14-22. "And unto the angel of the church of the Laodiceans write; These things saith the Amen', the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee

out of my mouth. Because thou sayst, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him. and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear, what the Spirit saith unto the churches."

"We believe, that the Laodicean Church, symbolizes the Christian Church, at this present period of the world, and perhaps, this period began near the end of the Eighteenth Century, or early in the 19th Century, perhaps at the early Twenties, so to speak. We think that the end of the LAODICEAN PERIOD, will come, at the end of the Gentile Dominion, or when the "fullness of the Gentiles will have come in", Rom. 11:25, or at the coming of Christ, which is the Day of Christ, or the day when "the Son of man shall be revealed," Luke 17:30, and will also be the day of the Rapture of the Church.

This church pictures a period of Spiritual blindness, a period when a great Apostasy; ("a falling away first) from following the faith of the gospel, will take place. A day in which many will glory in earthly possessions and fleshly achievements. This is the period, in which the apostle Paul has taught us would come to pass, before the magnification of the "man of sin," in the temple of God, 2 Thes. 2:2-4. Surely the Situation of the Church, in Our Day is in a Sad Condition, Many are Falling Away. The authority of God's Word is rapidly being denied. The spirit of the times, is the spirit of too many in the church, few want any restraint, Government, or discipline in the church. Hence, a striking correspondence between this letter to the Laodiceans, and the Religious world of today. Christ has no commendation for the church at Laodicea, but much to complain of.

The condition which they had developed, was no doubt, that faithful witnesses to God's eternal Truth, were becoming fewer and fewer, which is also a likeness of the church at this time. The Lord addresses Himself to this church as the "Amen", that is the establisher of all of God's promises. "The faithful and true witness," who will maintain to

the last what is of God, though the great majority of those who profess to follow Him be swept away by apostasy. He reproves this church for its "lukewarmness," like "tepid water." Neither boiling nor frozen, full of indifference, to Himself and to His Truth. "Because thou sayest, I am rich (they were rich), and have need of nothing (no need for revivals nor heart warming prayer meetings); and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Blind to the Truth, Without the Holy Spirit, Naked in Sin, what a Miserable and Wretched Condition.

The church at Laodicea was not poor, in this world goods, (plenty of possessions, perhaps wealthy) but Spiritually poor. The Holy Spirit could not work with them, perhaps, because of disobedience and lack of faith. They were Spiritually blind, "And if the blind lead the blind both shall fall into the ditch." Near sighted, or short sighted, (thought they needed nothing: going fine) so much so that they could not see their worldly prosperity (nor their neighbor's need), neither their own Spiritual poverty. Christ says, "Because Thou Art Lukewarm and Neither Cold nor Hot, I will Spew Thee Out of my Mouth." There was neither burning zeal for God's Word, nor yet absolute repudiation, of Christ and the Bible, instead there was a nauseating lukewarmness. In our time, symbolized by Laodicea, we have these conditions in the

true Church. In the so-called churches it is worse, and there is also the sponsoring of a one-world church, the "Ecumenical" church, which we consider is the heading up of "Mystery Babylon, the Great, the Mother of Harlots and abominations of the Earth," Rev. 17:5. Here, we find both repudiation of the faith of Christ and the Word of God. This is a condition that is abhorrent to Christ and the Holy Spirit.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment (that is put on garments of righteousness), that thou mayest be clothed (thy nakedness of sin covered, with the blood of Christ), and that the shame of thy nakedness do not appear (sins forgiven, all blotted out), and anoint thine eyes with eyesalve, that thou mayest see." This "eyesalve" the Holy Spirit, would restore their impaired Spiritual vision. But they had no such salve, that would do that. The Holy Spirit alone could do that. The Holy Spirit, perhaps had left them. We fear the Holy Spirit has left many of the so-called churches of today. What a picture of the present condition of the churches of America and the whole world. **IS THE TRUE CHURCH AFFECTED WITH THESE SINS?...** God forbid. "Rich in this worlds goods"

(can't take time to go to church, any more), but poor in the things of the Spirit, the things of heaven, Col. 3:2, . . . Also consider, "If any man have not the Spirit of Christ, he is none of his".

How can God tolerate, much longer such conditions, as we see and know are existing in the church today? When will He spew out the whole mass (majority), in judgment? Yet there is a brighter picture, "THERE WILL BE OVERCOMERS SAVED." "The gates of hell shall not prevail against it," the Church, Matt 16:19. Are We Ready for Christ's Coming? . . . We Know Not the Day, Nor the Hour, Let Us be Watching and Ready for Christ, that we be of the Overcomers. There were at "LAODICEA," some true saints, and therefore, we believe and are sure, that in the period, symbolized by Laodicea, there will be those who are "alive and remain," will be caught up to meet Christ in the air, when He comes for His Bride. "As many as I love, I rebuke and chasten: be zealous therefore and repent." "Behold I stand at the door and knock: if any man will hear my voice, and open the door (of his heart), I will come in to him, and will sup with him, and he with me." THAT IS, TO HAVE FELLOWSHIP AND COMMUNION, WITH HIM. This can be applied as Christ, on the outside of all churches, except His True Church, and on the outside of human hearts, of all the members of a christ-less church. Unless they repent and be of the overcomers, every man and woman will be lost, all who have rejected Him, Jno. 12:48. O, THAT ALL MAY STRIVE TO "OVERCOME."

The overcomer of this period, as well as all periods of Christ's Church, will sit with Christ in His Throne, when He comes to reign, in His kingdom for 1000 years, Matt. 25:31; Rev. 20:4. . . . "Even as I overcame and am set down with my Father in his throne." "He that hath an ear, let him hear, what the Spirit saith unto the churches." We Have Now Finished the Revelation, of the First Phase, of the things, which are, of which John was to write, Rev. 1:19. . . . Things which are of the earth. So ends the Messages to the seven churches of Asia, and their following periods.

To be continued.

BRO. WM. ROOT — 1612-Morphy Street, Great Bend, Kansas 67530

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STRONG IN THE GRACE

"Thou therefore, my son, be strong in the grace that is in Christ Jesus," 2 Timothy II:1. We obtain this grace through Faith. "For by

grace are ye saved through faith; and that not of yourselves: it is the gift of God," Ephesians 2:8. If we have faith we will then be willing to do what the Lord asks us to do, and His grace will save us. This grace is God's divine favor: a gift to us. No wonder Jesus had this grace. He said, "I do always those things that please him," John 8:29. If we would always do those things that please God? No wonder the Apostle Paul told Timothy to be **STRONG IN THE GRACE** that is in Christ Jesus.

"Little Builders" We are little builders, rearing block by block; and our sure foundation, is the solid rock. Not for wealth we'er building, not for praise of man; but for our redeemer, doing all we can. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain

descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it," Matthew 8: 24-27.

The church of Jesus Christ has been led by the Holy Spirit into the truth of the Gospel, and provision has been made whereby we have the blessed privilege of doing the things that separate us from the world. And then we can be strong in the grace that is in Christ Jesus. Is it not sad that those who haven't accepted this plan are under the influence of: "The prince of the power of the air, the spirit that now worketh in the children of disobedience," Ephesians 2:2.

OUR MOTTO: Spiritual in life, and Scriptural in practice. See front cover of this *Bible Monitor*. "For to be carnally minded is death, but to be spiritually minded is life and peace," Rom. 8:6. Please read at least to the end of the fourteen verses in this chapter. So if we let the Spirit lead us, we will be indeed happy in the Lord. In this way the church has made ways by which we can carry out the teachings of the gospel of Jesus. This is the way it is stated: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," Romans 1:16.

We can see that it is a wonderful thing to be obedient unto the teachings of Jesus. We certainly want to be ready when Jesus comes, or our time is up here. So we can go to be with Him through-out the ceaseless ages of a never ending eternity. As I stated above, the church

has given us things to do, and we are happy to do them so we will be on Jesus' side; and not on the wrong side. The beloved disciple of Jesus, John, wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," I John 2:15-17. Those who follow Jesus are in the world, but not of the world.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth," John 17:14-17. So we see by this that; we are sanctified by obeying the truth of Gods Word. I especially want to call attention to two things before I stop writing. The prayer covering and the plain and modest dress. If the hair were this covering, the man too would be covered, and he shall not be covered. It is also stated that the woman should have power on her head because of the angels. Is not that a wonderful reason? I Cor. 11:4-15.

Please keep the text in mind, "Strong in the grace that is in Christ Jesus." "Pride goeth before destruction. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud," Prov. 16:18-19. There have been great numbers of people who were too proud to be followers of the meek and lowly Jesus.

I will therefore that men pray everywhere lifting up holy hands without wrath or doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or pearls or costly array; But (which becometh women professing Godliness) with good works", I Tim. 2:8-10.

We know it has proven very good through the years of time, for the brethren to dress in the order of the church. To our readers who would like to have more of the Lord's way for us all, write for the leaflet entitled: Do you want salvation? Write to: Herbert Parker, secretary, Route 3, Troy, Ohio.

BRO. WALTER PEASE — Quinter, Kansas 67752

NEWS ITEMS

BIBLE MONITOR FINANCING

In answer to some inquiries and because some of our Readers may not know, how the Bible Monitor expenses are paid, we submit the following:

The subscription price pays only a small part of the expense. In fact, the quarterly free-will offerings from the various congregations and individual donations pay most of the expenses. In case these are insufficient the treasurer of the Publication Board must draw from the Trustee Board.

Why are these facts true? First, we have no advertising to pay most of the expenses, as most periodicals have. Second, we are missionary minded and feel that anyone who desires it, should have the Bible Monitor to read. One of Christ's proofs that He had come to earth was, "the poor have the gospel preached to them," Matt 11:5. Should not His followers have this same spirit? Again we read of the true christian spirit, "Bear ye one another's burdens, and so fulfil the law of Christ," Gal. 6:2. "... let every one of you lay by him," I Cor. 16:2.

—oooo—

BEAUMONT, CALIFORNIA

The Winter Haven church held their Council, February 22. Meeting opened with hymn No. 401. Our Elder, Ora Skiles read Pro. 16, led in prayer and took charge of the meeting. Bro. Milton Cook was elected to the ministry. We are very happy to have him to help us here. We were thankful that several were with us from the Modesto congregation. All business was taken care of in a christian manner. Meeting closed with prayer by Sister Spurgeon and the Doxology as a closing hymn.

SISTER DORA SPURGEON, Cor.

GENERAL CONFERENCE INFORMATION
COVENANT HEIGHTS BIBLE CAMP — JUNE 7 — 11, 1969

Location: 9 miles south of Estes Park, Colo, on Highway No. 7.

Address: Longs Peak Route, Estes Park, Colorado 85017.

Phone Number: 303-586-2335. Colo. Transportation Co. Bus Route goes by the camp. Necessities: Each person should bring a pillowcase, towels, and sheets. All blankets and pillows will be furnished by the camp.

Buildings are all heated. Dormitory rooms sleep from 4 to 8 minimum.

Lodging Committee: Bro. Marion G. Brooks — Park, Kansas 67751.

Bro. Warren Smith — McClave, Colorado 81057.

Please send reservations to Bro. Marion G. Brooks.

GENERAL CONFERENCE BUSINESS

Please see that all business is in the hands of the Writing Clerk of General Conference by April 15, so that it may appear in the Business Sheets.

WALTER BIRD, R. 1, Box 93A, Converse, Ind. 46919

—0000—

THE ONE TRUE CHURCH

"But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16: 15-18. In Matt. 16 we have the first mention of the church in the Scriptures. The word church never occurs in the Bible until we reach this chapter. The King came to offer the kingdom to Israel and He sent John the Baptist and His disciples forth with the message, "Repent ye, for the kingdom of heaven is at hand." But the offer was rejected by the Jewish nation and now the Lord Jesus begins to reveal a new thing, not known heretofore, namely that during the time of the rejection of the true kind, He would do a new thing build a church against which the gates of hell could not prevail. This church is called His body or God's building.

When Jesus made this announcement in Matt. 16 the church did not as yet exist, but was in the future and that is why Jesus said, "Upon this rock I will build my church." In order to erect a building we must first lay the foundation. So, in the first mention of the church, we have Christ revealing first of all the foundation of this new thing. Later we are taught about the lively stones in this building and the vessels in the building, but in this chapter He is concerned with the foundation.

"Thou art Peter, and upon this rock I will build my church." Untold confusion has reigned among Bible students over the interpretation of this passage. Many and varied have been the views set forth, earth interpreter claiming that he is right and all others wrong. In general there are three views set forth concerning the Rock on which Jesus was to build His church: 1. There are those who tell us that the confession of Peter

"Thou art the Christ, the Son of the living God," is the foundation stone, and all who confess this are saved and become a part of the church, and members of His body. 2. There are those who teach that Peter was the Rock in this verse and so when Jesus said, "Thou art Peter and upon this Rock I will build my church," he was teaching that the church is built upon the Apostle Peter. 3. The third group holds that the Rock in this verse is none other than Jesus Christ, Himself. He is the foundation and cornerstone. Those who confess Him, are built upon the foundation Jesus Christ.

There are other interpretations, but these three are the only ones held by any considerable group of professing christendom. Before trying to establish which one of these is the scriptural interpretation, let us face the fact that sincere and earnest and able scholars are found among all three groups, men who are sincere and honest in their opinion. We do not judge them, even though we may disagree with them. What I say therefore, concerning the passage on Peter and the Rock, is not in any sense to judge others who may not agree, but rather to examine the Scriptures and stimulate you to search the truth for your selves. The christians purpose should be to win men and women to the truth, and not to drive them away by our impatience with those who may not understand as we do.

Therefore, that we may be helpful to one another, we shall in love try to show by the Scripture who is the foundation Rock. There are many passages of inspired Scripture which touch this subject. Perhaps no one doubts that "the Rock in the wilderness" pointed to Christ. Paul tells us in I Cor. 10:5, "And that Rock was Christ." "For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ," I Cor. 3:9-11.

In this passage Paul tells us that Jesus Christ is the foundation. Paul compares the church of Jesus Christ to a building, and as you know a building has not only a foundation, but also a superstructure, and the foundation and the superstructure are connected by the binding, the uniting part of the building. If you have watched a building go up you will have noticed that after the foundation is laid, the builder lays upon this foundation the sill and fastens it to the foundation. Then upon this, the superstructure is placed and secured. This sill is part of both the founda-

tion and the superstructure. It binds the two together in one. Now the apostles and the prophets are this binder, between the foundation and the house, and therefore are classed both with the foundation and the house.

Perhaps the following Scripture will make this clearer: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit," Eph. 2:19-22. The church of Christ is a house for God's own dwelling. It is built upon the foundation, Christ as the chief cornerstone, The apostles and prophets, the authors of the Old and New Testaments as the Word of God, are the means of our union to the foundation. The expression "Built upon the foundation of the apostles and prophets" may mean the Scriptures of the apostles and prophets. Since the Scriptures all speak of Christ, they are the link that unites us to the foundation. In the Holy Scriptures, of the apostles and prophets, we have the only revelation concerning the Foundation, Christ, the union with our chief cornerstone.

The apostles and prophets are also upon the only foundation, Jesus Christ, and are therefore a part of the house upon the rock. Peter, to whom the Lord spake the new revelation of the church, knew very well what Jesus meant by "this Rock." Yet he never claimed that He was the Rock. The Holy Spirit inspired no one else but Peter more clearly to give us the correct answer to our question, Who is the Rock on whom the church is built? Let us turn to the writing of Peter to further prove our conclusion: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner," I Pet. 2:3-7. Peter tells us in no uncertain language that the rock on which the church of Jesus Christ is builded is none other than the Lord Jesus Christ.

—SELECTED.

DESIRE OR BURDEN?

Desire is important. We must feel a need before we ask anything of God. Some of our wishes are very legitimate, and we can ask God to fulfill them. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," Mark 11:24. We are also to bear one another's burdens, and so fulfill the law of Christ," Gal. 6:2, through love, sympathy and understanding. We are to be kind and helpful to our weaker brethren.

There is a kind of burden we do not hear a great deal about anymore, the burden for the salvation of men and women. First one has a desire to win others to Christ, but the need and the urgency become so strong that he feels a heavy load or burden that causes him to labor in prayer.

Moses shouldered the guilt of Israel when they had sinned in the worship of the golden calf. He asked the Lord to forgive them or, if He did not, to blot him out of God's book, Ex. 32:32. The Lord said, "Who-soever hath sinned against me, him will I blot out of my book." Nevertheless God was pleased with the intercession of Moses, and promised to send an angel to go before him to help lead the people on to Canaan.

Paul felt such a sorrow in his heart for his Christ-rejecting kinsmen, the house of Israel, that he was willing himself to be separated from Christ if by that means his brethren could be saved, Rom. 9:1-5. When they refused he went to the Gentiles, carrying the same kind of burden and laboring in prayer for them.

The one who travails for souls puts himself in the sinner's place. He has more than a desire to see men saved; he has a burden, a passion for their salvation. In the Garden of Gethsemane, Christ, with our load of sins upon Him, prayed with strong crying and tears. He agonized in prayer until "His sweat was as it were great drops of blood falling down to the ground." He was in such agony as though He would die at that time, but the Father heard and let Him carry our sins with Him to the cross, where the supreme penalty was paid for our guilt. Through the travail of His soul many sons and daughters have been born again. Let us be so concerned for the salvation of men and women that our desires will become burdens and drive us to our knees.

Sel. by SISTER JEANETTE POORMAN

THE THIEF

The thief in many congregations is indifference. It steals some members, and saps the enthusiasm of others, it kidnaps many Sunday School workers, steals the life of the services, takes the pleasure out of giving of both time and money to the work of the Lord. Indifference binds the tongues of many in the congregation, keeping them from singing and enjoying the song service. It seals the ears of others, closing out the words of help and wisdom that would free them from the chains of sin. It closes the eyes to the needs of others and keeps souls from surrendering unto their Saviour. It blinds sinners to their need of Christ and blinds christians to the value of sinner's soul. It causes it's victims to shirk their responsibility. It even endeavors to steal from the church, the very principles of it's foundation. Are you a friend of this thief?

—o o o o—

God never promised a smooth sea, but a safe landing.

—o o o o—

IDLE WORDS

While walking one morning
I heard an idle word.
It seemed so small and harmless
I repeated what I heard.

I told it to a brother
Who told it to another
Who said he knew it was true
And passed it right along.

The word was quite forgotten
'Til bowed in evening prayer,
Then like a mighty giant
That little word was there.

It had robbed a brother of his faith,
Caused a soul to sin,
Made an erring sister
Much more hard to win.

O Father in Thy wisdom,
 Whether we are old or young,
 Put a check rein and a bridle
 On a gossip-spreading tongue.

—o o o o—

OUR GOAL

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,” Tit. 2:13. Let the point of view of every prayer and plan, every sacrifice and service, every enterprise and investment be, unto the coming of the Lord. Yes and if even much still remains unanswered and unfinished here, remember that this is but half the circle and the rest will appear on the other side. He may keep you waiting long, and He may hold back much from your view, but He will not tarry too long.

—o o o o—

THE LOVE OF CHRIST

The love of Christ, its boundless breadth and length
 Its height and depth and everlasting strength,

O Holy Ghost make known

The tender love of Christ, that wondrous love!
 Oh pour it from the Fountain-head above

Into our hearts of stone.

Then shall we love as we are loved, and break
 The alabaster box for His dear sake.

That love so strong, so far beyond our thoughts,
 O Comforter reveal what love hath wrought

For man's eternal good.

Unmerited, yet as this love bestow,
 That answering love from our dull hearts shall flow

A rushing, mighty flood.

Then shall our lips break forth in songs of praise,
 The while our hearts their glad hosannas raise.

This work, O blessed Comforter, is Thine,
 Show us the Christ; reveal His love divine.

Our hearts cry out for God.

This prayer we raise to Thee — Thy help implore;
 Open our eyes to see Him more and more—
 Our Saviour and our Lord:
 Then we find our longing satisfied,
 When He in us and we in Him abide.

Sel. by FRANKLIN PIERCE

—0000—

LET US LOVE

Beloved, let us love, love is of God; in God alone hath love its true
 abode.
 Beloved let us love, for they who love, they are His sons, born from
 above.
 Beloved let us love, for love is rest and he who loveth not abides unblessed.
 Beloved let us love, for love is light and he who loveth not dwelleth in
 night.
 Beloved let us love, for only thus shall we behold that God who loveth us.

Sel. by SISTER MONTEZ SIGLER

WHEN THE MODERN TIDE STRUCK OUR HOME

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but Father "took note of it"; and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," Father told her, "but I run this house; I paid for your grub, I bought the clothes you have on, I paid for your education. Sit down there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had money for himself and had a big, fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here anymore."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," Father answered. "This is my house. I am rearing boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," Father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

If that is so, then good-by to home, to government, to everything; God will not stand for that.

I had a father who stood by the river of life—thank God, an oldpile-driver—and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He reared ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life to whom the mother had given everything she had that would not take that little mother and trample on her heart before he got through.

God intended parents and children to live together in the unit He ordained. He commands parents thus, and with a covenant attached: "Train up a child in the way he should go; and when he is old, he will not depart from it."

I thought I was getting away with something. I left my father's Christ and the Bible because of the teaching in the universities into which I went. The antichrist spirit of plunder in modern "kulture" clothes attracted me. I lost my faith. My father died; and before he died, he turned his face heavenward with the happiest, most beautiful smile. Someone leaned over the bed and said, "Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered, "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strongheaded group, but God will lead them. He will bring them in."

And every last one of them is in tonight—yes, every one.

God talks to fathers and mothers, and God stands behind fathers

and mothers with all the army and navy of heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you, God hears them, He hears, He hears! May this help us and give us hope.

Sel.—SISTER JEANETTE POORMAN

—o000—

THE PHYSICIAN PRAYER

Lord who on earth did minister
To those who helpless lay
In pain and weakness, hear me now
As unto thee I pray.

Give to mine eyes the power to see
The hidden sources of ill.
Give to my hand the healing touch,
The throb of pain to still.

Grant that mine ears be swift to hear.
The cry of those in pain;
Give to my tongue the words that bring
Comfort and strength again.

Fill thou my heart with tenderness,
My brain with wisdom true;
And when in weariness I sink,
Strengthen thou me anew.

So in my footsteps may I tread,
Strong in thy strength always,
So may I do thy blessed work.
And praise thee day by day.

Sel. SISTER E. M. ALLTUS

—o000—

Never do anything that you would not do if you knew it was your last hour.

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BIBLE MONITOR

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MARCH 15, 1969

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the
Scriptural in practice. world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRIST'S SUFFERINGS — FOR OUR SINS

"And when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." Matt 27:26-31. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled," Acts 3:18.

Let us meditate upon the sufferings of our Lord as recorded by Matthew. Pilate ordered Jesus scourged, which according to history was the Roman law to be done before His sentence was executed. The scourging was no simple matter: it was meant to punish, the Jewish law called for 39 stripes and that was considered lenient, just how many the Romans administered we do not know. History tells us that many times the back of the victim was all a black and blue welt. He was delivered to the soldiers, likely under a captain, and a whole band of soldiers gathered together to make sport of Him, before carrying out his sentence.

No doubt the soldiers had heard often about His being a king, in fact this was brought out in His trial. Nothing would anger Roman soldiers more than a king rising up against Caesar. It seems the main sport of the Roman soldiers was to ridicule His kingship. They took off His

clothes and put on a mock scarlet robe. For a crown they used a crown of thorns, which they no doubt crowned Him very roughly. They put a reed in His right hand, instead of a sceptre or sign of authority. A reed would signify the weakness of His kingship, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," Psa. 45:6. Verse 30, tells us that they even used the mock sceptre to smite Him on the head. They bowed before Him, not in honor but in derision. They did not honor Him with their tongues but rather mocked Him. It was respectful to kiss the king, but rather they spit upon Him. As they proceeded to administer the sentence they took off this mock robe and put His own raiment back upon Him, for His clothes were to be the bounty of the soldiers who crucified Him. We do not read that the crown of thorns was removed, for man could not deprive Him of being the King of His followers. Then He was led out of His own city, "And they caught him, and cast him out of the vineyard, and slew him," Matt. 21:39. Christ taught in the parable what actually happened later.

Most of His suffering was the result of mob violence. If we follow the news of the World today, we soon realize the cruelty of mob violence, human beings acting like wild animals. Where did much of this take place? In the Governor's house, which should have been a place of justice. Crucifixion caused such cruel suffering that history tells us, that though this was the law for certain crimes, many Rulers demanded that the victim be strangled before he was crucified. This quick death was not the fate of the three crucified at Golgotha.

Christ suffered many times in one way or another. No doubt His greatest suffering was when God's worshipers would not accept Him as Lord. Early in His ministry we read of the jealousy and murder in the peoples hearts, "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong," Luke 4:28-29. His intense suffering for mankind is recorded, "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground," Luke 22:44. Could this have been caused by the load of our sins upon Him? Christ was administered the cruelest punishment, that we might be delivered from the punishment of sin.

Again we meditate upon the punishment which Christ suffered upon the Cross, "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Like-

wise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him," Matt. 27: 39-42. This account begins with the greatest of suffering, lack of faith and respect, questioning His being the Son of God. Dare any of us come under this course today? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matt 10:32-33.

Next they questioned His power, "himself he cannot save." How much power do you think that Jesus has? Do you always respect Him as the Supreme Power of Heaven and Earth? Do you ever question whether Christ can and will do all of the things which the Holy Bible tells us He will do? Even the leaders of the Jews denied His words and His power, by challenging Him to come down from the Cross, the very work that He came to earth to finish. "The cup which my Father hath given me, shall I not drink it?" John 18:11. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all," John 3:31. Praise His Holy Name.

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GOD IS LIGHT

"This then is the message which we heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not tell the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," I John 1:5-7. We might term these words a defense for the holiness of God. God is holy, and He hath made it possible that man can be holy by accepting the terms of pardon that have been offered in his behalf. The apostle Peter tells what has been done for man in his Second Epistle. "According as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." It seems that mankind looks too much at the promises and too little at the conditions. Peter tries with the most vivid language to arrest the attention of man to the conditions required to be a recipient

of "these great and precious promises." But how does man react? With indifference. A common expression is this, "I am just as God made me." This is an effort to excuse a sinful life by putting the blame on God. We have a revelation from God which says, "God made man upright." The same revelation says, "follow peace with all men and holiness, without which no man shall see the Lord."

We have this warning from James. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." This seems to be written as a rebuttal against those who try to put the blame for a sinful life on God. And man will go to the extreme to do this. Some will take Romans 6:23, out of its context to try to prove that a man can be saved in his sins. In a discussion, several years ago, a man contended that God commanded king Ahasuerus to divorce his wife and marry Esther on the grounds that Vashti had broken the customs of the Medes and Persians. What are the facts in this case? We have no record that the king ever consulted God at all, or that he believed in the God of the Jews. Who did he consult? The seven princes of Media and Persia. And they were the ones that told him to put away Vashti.

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The apostle warns us in Romans about the danger of holding "the truth in unrighteousness," "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them." Dear reader, have you ever been struck with the force of these words? Here were those entrusted with the Good News of salvation, and they are now using that sacred trust for their own destruction and the destruction of those who now listen to their teaching. To take the Bible and use it for destruction instead of salvation is most certainly a terrible thing. The apostle concludes this chapter with these words, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

I will conclude this article with the apostle Paul's instructions to Titus. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Many labor to render a life of holiness contemptible by name calling such as being righteous over much, but the writer must abide by the Bible. The God of Light has prescribed this as the way of life; and has declared that, without holiness and godliness, no man shall see the Lord.

OTTO HARRIS — Antioch, W. Virginia

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DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN PART 31

In our study of this work, we have now brought the reader, symbolically in time sequence, as we understand, to the present day, or to the seventh period of the Church in the dispensation, of Grace. which is the Laodicean period, the very last period of the church age. The writer understands that this Laodicean period extends (will continue), to the time of the taking up of the Church (which is the "Body" of Christ, His Bride"), at His "Second Coming," when He comes to earth with them, in that day to "reign."

We shall not attempt to give a full review of our understanding, of what the Bible teaches, both by the holy Prophets and Christ, in the Book of the Revelation, concerning future events, that are to come to pass, between the present day and Christ's coming to reign on the earth. Such a study, or review, would require as many articles, as this series has contained. Therefore to avoid harmful criticism, or controversy, we deem it wise to content ourself, by giving the reader such portions of Prophecy and what we consider to be the *Structure* of the *Revelation*, to help you understand our thinking and our teaching concerning the seven Dispensations of man on the earth.

FIRST, WHAT IS THE MEANING OF THE WORD REVELATION?

"*Revelation*, surely means, the Act of Disclosing or Discovering to Others what was before Unknown to Them." In the Bible, or in Theology it means: "The Disclosure or Communication of Truth to Man, by God Himself, or by His Authorized Agents, the Apostles and Prophets. Second, how may we understand the *Structure* of the Book of *Revelation*? . . . We must look to the New Testament Scriptures, for the KEY to our successfully understanding, both the *story-flow* and *time-sequence*, for the fulfillment, of future events, before we can find the structure of the Revelation. The Prophetic writings are also in perfect harmony, with the New Testament. What is that KEY? . . . the *Roll*, or Seven Sealed Book of Chapter Five, Verse One, Reveals the KEY, a book written within and on the back side, sealed with seven seals. Without this "key", it would be hard indeed to understand the story-flow and time sequence, of much which will take place at the close of the sixth Dispensation of man on the earth.

Let Us Now Note the *Structure*. There are a number of *seven's* mentioned in the Bible. Seven is called the Perfect Number. These seven's are very significant in the Book of the Revelation. Please note some of these sevens. There were seven days mentioned at the *Creation*. At this point, we call to your attention, something for you to remember. The Psalmist David records in Psalms 118:19-24, God's making of a day, wherein men may worship Him (rest their souls in Him), and rejoice in Him. This we believe to be the Lord's day of worship for the Sixth Dispensation, a dispensation of Grace. Also, we believe the seventh Dispensation of man on the earth, will be Christ's Millennium reign with His Redeemed saints, a dispensation of Peace and rest, for the people of God. NEXT: Naaman dipped himself in the River of Jordan seven times

and his leprosy was healed. The children of Israel marched around the city of Jericho seven days, and on the seventh day they marched around it seven times, and it fell at the blast of the trumpet, a shout, and you and I know that this is a fit symbol of the time, when Christ will "descend from heaven with a shout" and send His angels to gather His Elect (Church), as we believe at the sound of the seventh trumpet, at the end of this world. Matt. 24:30-31, 1 Cor. 15:52, Rev. 11:14-18, I Thess. 4:16-17, Mark 13:24-27, Zech. 14:1-5.

In the book of Revelation, we find first the "seven-candlesticks," which are the "seven churches." Second, the "seven-seals" of the "roll," third, the "seven trumpet's includes, or takes in the "seven-vials" of God's wrath, as we understand. In chapter one we find also the "seven stars," explained elsewhere in these writings. We find also in chapter 10: the "seven thunders," which were to be sealed for a time. There is something very striking about these sevens. Especially is this true, as used in the Book of "Revelation." CALLING YOUR ATTENTION TO THE "SEVEN-SEALS": We find that after the sixth seal is broken, chapter 6:12-17, and its contents revealed, and before the seventh seal is opened, John records one whole chapter (chapter 7,) as it were in parenthesis, before he records the opening of the seventh seal, beginning at chapter eight. If you will follow the context closely, you will find that this is true. Chapter six closes the sixth seal period and the story-flow stops there, doesn't begin again until chapter eight. This parenthesis chapter seven, takes in all of that chapter, and is a revelation of the sealed, Redeemed saints of God and of Christ, of all previous Dispensations, and age's of man on the earth, as we understand. They are and will be sealed against the day of God's Divine Wrath, yet to come. Dear reader if you do not agree with us, just follow your own understanding and we will still be Brethren, let us live as Brethren.

Chapter eight starts the story-flow again, with the opening of the seventh seal, which introduces the seven trumpets, filled with three great "woe's." After six of these trumpets are blown, which includes the first two "woe's," carrying the story flow on through chapters eight and nine, giving a full revelation of the false and poisonous doctrines and operation of the two beast's of Revelation chapter 13, the *beast* and the *false Prophet*, a one-world church and a one-world Government, (possibly the W.C.C. and the U.N.) to chapter 10. At Chapter 10, another parenthesis begins and carries us on to chapter 11, verse 14. This parenthesis gives a revelation of the *seven-thunders*, which were to be sealed, until after John's

meditation upon the things which he had written. Also the measurement of the Jewish Temple in Jerusalem, at the taking away of the Jewish sacrifices (daily sacrifices). They also reveal the length of time from that measurement, until the end of the *Gentile Dominion*, when the fullness of the Gentiles be come in, Rom. 11:25, which time would be 42 months. Also the revelation of Christs two Witnesses. The time of their witness is to be 42 months also, or to the time of the *trampling down of the host*, at the coming of Christ and the end of the 70th week of Dan. 9:24-27, also to the close of the sound of the seventh trumpet, at the end of the world, at the battle of Armageddon, as we understand.

At chapter 11:14, the story flow again begins and the third *woe* is introduced, which covers the seven vials of God's wrath, numerated in chapter 11:18, as revealed in chapter 11:18. Hence, we have their announcement, things which are to follow, in the period of the seventh trumpet sound, as we understand. NOTE: Those Events Carefully. God's Intense Wrath Will Then be Poured Out, and is the Third *Woe*. Verse 14 of chapter 11, tells us, "The second woe is passed; and, behold, the third woe cometh quickly." As stated above, The third woe, takes in the *seven vials*, being announced as "thy wrath is come," along with the other events revealed in verse 18. The Revelation of the Pouring Out of Those Vials are Revealed by John in Chapter 16, at their finish, "It is done," and Armageddon will be the great climax. Hence, we find the story flow as it begins again with verse 14, chapter 11, carries us on through chapter 16, till we come to verse 15, and there again we find another short parenthesis, which is verse 15 only, which reads, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

So, the reader will see that there is a parenthesis between the sixth and seventh seals, the sixth and seventh trumpets, and the sixth and seventh vials. There is no doubt in the mind of the writer that all these parenthetic chapters and verses, were written on the back side of the roll, chapter 5:1. This because they are all repetition's of the general story flow, rehearsal chapters of the same events, by different visions, or explanation of the same, four coming events. See chapters 12, 13, a portion of chapter 14, chapter's 17, 18. At chapter 16:16, the story flow begins there again, and carries us on through that chapter, there again we have two explanatory chapters, all of 17 and 18. At chapter 19 it begins again and is the continuous, successive revelation, of the story flow and time sequence, clear through to the end of the Book of the Revelation. Namely chapters 19, 20, 21 and 22. We will leave our explanation of the

seven thunders, of chapter 10, till we come to our discussion of the Seventh Dispensation, of man on the earth.

If the reader will carefully study this above structure of the *Book*, weighing all the recorded events which are to take place, in between and comparing them with the sayings of Christ, the writers of the Gospel's, and the Prophets, we feel you will come to the same conclusion, reached by the writer forty years ago (as we began a careful study of these things in the year 1929), that the Book of Revelation is a continued story-flow, order of events to take place in the end time of this present world. That it begins with the arising and magnification of the *man of sin*, the "dragon's beast, (2 Thess. 2:4; Rev. 13:1; Rev. 6:1-2; Dan. 11:36) and ending with the *serpent's* consignment into the lake of fire and the Great "WHITE THRONE JUDGMENT," AT THE "BAR OF GOD." Rev. 20:11-12 AND ON THROUGH TO THE HEAVENLY CITY. We would not dare to think, nor to have our readers of this work to consider that we believe, all our arguments and suggestions, are above improvement. Neither that all our thoughts are infallible, and we ask all, who read this work, to take these contents as our understanding only; for we would neither add too, nor take from the Book of God's Prophecy. In our next article, if it is the Lord's Will, we will discuss, the Seventh Dispensation of man on the earth. *To be continued*

BRO. WM. ROOT — 1612 Morphy St., Great Bend, Kansas 67530

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NEWS ITEMS

SAVAGE RIVER, MD.

The Broadwater congregation met for quarterly Council Saturday evening, March 8. After hymn No. 728, Eld. James Kegerreis opened the meeting with Acts 15, appropriate remarks and prayer.

Several items of business were taken care of in an orderly way. Meeting closed with prayer by Bro. Howard Broadwater. On December 15, 1968, Elders Melvin Roesch and Otto Harris were present to take the voice of the church for a presiding Elder, Bro. James Kegerreis was re-elected.

The Lord willing, the Broadwater congregation will hold a Revival meeting from July 25 to August 3, with Lovefeast on August 2, services at 2 P.M. Bro. Allen Eberly has consented to be our evangelist. May we

all pray for these meetings, that souls might be saved and the church built up in that most Holy faith. We extend a special invitation to all who can, to come and worship with us.

SISTER BERTHA DORSEY, Cor.

T H A N K S

We want to thank all the brethren and sisters, who sent us cards for our Golden Wedding Anniversary. Also for their best wishes that we have many more years together. We received a total of 201 cards.

BRO. AND SISTER EZRA BEERY

T H A N K S

I wish to express my sincere thanks for the prayers, gifts, cards and other acts of kindness shown, while I was a patient in the hospital and while convalescing at home. May the Lord richly bless each of you abundantly.

BRO. RAY L. STUBER

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CORRECTION — BETHEL, PA.

The dates for the Bethel Lovefeast has been changed back to the old time, the last Sunday of April and the last Sunday of October.

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OBITUARIES

MARION L. MYERS

Marion L. Myers, Route 4, Peru, Ind., passed away September 15, 1967 at Robert Long Hospital, Indianapolis, where he had undergone surgery two days earlier for a malignant tumor in his neck. Death was unexpected.

He was born in Hutchison, Kansas, August 10, 1886, to David B. and Charity (Garmand) Myers. When just a few years old, he with his family moved to Indiana where he spent the remainder of his life at farming. In 1913 he was married to Bertha Ellen Bryant of near Dayton, Ohio.

Surviving are: his wife, son Paul, and three grandchildren. A son Robert and a daughter Ruth, preceded him in death. Mary Freese, Men-

ominee, Mich., the eldest but last remaining of his brothers and sisters, passed away less than a month following his own passing.

At the age of fourteen years he (with several others) was baptized into the Pipe Creek Church of the Brethren, where he was a member at the time of his passing; although for a number of years he was affiliated with the Midway Dunkard Brethren.

Funeral services were conducted at the Pipe Creek Church with Pastors Robert Hoover of Pipe Creek and Willis Maugans of Monticello officiating. Singing was provided by Pastor and Mrs. Jack Robbins of Zion Mission in Peru. Burial was in Metzer Cemetery near the church.

He often called for the following hymn, which has a wealth of meaning in few words:

"'Tis religion that can give, Sweetest pleasure while we live;

'Tis religion must supply, Solid comfort when we die.

After death, its joys will be, Lasting as eternity!

Be the living God my friend, Then my bliss shall never end."

by Mrs. Mary Masters

BRO. PAUL B. MYERS, Cor.

MARTHA BARNHART

Martha Barnhart passed away February 6, 1969 at the Friendly Nursing Home in Peru, Ind., from complications after six years illness. She lived in Peru for about fifty years and was a laundress by occupation. She was born August 3, 1878 in Franklin County, Va., to John B. and Fannie (Bowman) Barnhart. Surviving are a brother, Michael Barnhart of Buck Creek, Ind., and several neices and nephews.

She was a devoted member of the Dunkard Brethren Church at Midway, near Peru. Funeral services were conducted at the Drake-Flowers Funeral Home, Sunday, February 9 with Elders Harley Rush and Walter Bird officiating. Burial was in Greenlawn Cemetery, near Mexico, Ind.

BRO. PAUL B. MYERS, Cor.

MARY STONER

Miss May Stoner, Route 4, Peru, Ind., passed away February 17, 1969 at Dukes Memorial Hospital in Peru, following two years illness. She had lived in Miami County 75 years. She was born in Cass County, August 2, 1886 to William and Mary (Coblentz) Stoner.

Surviving are: a sister, Miss Edna Stoner and a nephew, Alvin Metzger, both of Rt. 4, Peru; also, a step-nephew and two step-neices, whom they raised. They are: Avery Myers of Fowler, Ind.; Mrs. Rich-

ard (Ruth) Wolf of Taylor, Mich.; and Mrs. Newton (Alice) Rowland of Lincoln Park, Mich.

She had been a member of the Midway Dunkard Brethren Church for a number of years. Funeral services were conducted at the Drake-Flowers Funeral Home, Thursday, February 20 with Pastor Willis Mau-gans of Monticello, officiating. Burial was in Metzger Cemetery.

BRO. PAUL B. MYERS, Cor.

MARTHA A. O'BRIEN

Daughter of the late Jeremiah and Rebecca Arnold George, died March 5 at the Annie Warner Hospital, Gettysburg, Pa., at the age of 86 years, 6 months and 27 days.

She was born and spent most of her life in Grant County, W. Va. She accepted Christ as her Saviour early in life and was a member of the Ridge Dunkard Brethren Church, Antioch, W. Virginia. On August 11, 1907 she was united in marriage to George E. O'Brien. To this union was born four sons and three daughters. The oldest son, Albert, died in his youth and her husband preceded her in death in October 1967.

She is survived by: Mrs. Thomas Leatherman, Route 4, Gettysburg, Pa.; Mrs. Howard Surbey, Route 2, Taneytown, Md.; Mrs. Virgil Leatherman, Littlestown, Pa.; Henry O'Brien, Purgitsville, W. Va.; Herbert O'Brien, Route 1, Hanover, Pa.; Emory O'Brien, Purgitsville, W. Va.; 10 grandchildren, 16 great-grandchildren and one sister, Mrs. Rachel Morgan of Steubenville, Ohio.

THE RIVER OF DEATH

There is a stream that we all must cross,
 The River of Death, so cold.
 When the lights of earth are seen no more
 And the green moss turns to mold.
 When a hand of ice shall push our bark
 Out on the swelling tide,
 When friends will leave us alone in the dark,
 Alone on the waters wide.
 But why should I fear and falter?
 Or cry with bated breath,
 I shall go and speak to my Captain
 When I cross the River of Death.

Funeral services were held at 2:00 P.M. at the Knobley Church of the Brethren, near Antioch, W. Virginia.; with Eld. Melvin C. Roesh in charge. Burial in the cemetery nearby.

HAPPY PARENTS

One of the most marvelous experiences that can come to you, as a married couple, is to find yourselves parents of a new baby. A precious bundle of new life. What a miraculous miracle is wrapped up in that little blanket. Most important of all, inside that tiny head here is a new mind, a new pure life upon which time, circumstances, heredity and environment will all play a part in forming a character.

The hereditary side of this character has already been determined at conception. But that is another subject in itself. Most authorities believe that *environment* from babyhood is more important than anything else, in the child's character building. Environment then, gives the parents the number one responsibility in the young child's life. It is said that a baby's mind is forming concepts or ideas, long before he can talk. He forms these early impressions from the things he sees, hears and experiences in the home and other surroundings.

Very, very young he knows the difference between kind and unkind attitudes and also the speech of those who handle him or care for him. He also reacts to the nervous tension or bad temper of those about him. Like a dry sponge in contact with liquid, the child absorbs even others attitudes. Therefore it is not his fault if he is more trouble than usual on mother's or father's bad days.

So before you try to teach the child to control his emotions, temper tantrums, speech or other unlovely actions, it will be wise to check up on your own abilities to control the same. By the time you have mastered the art of self-control, you may find that your child has improved too.

There is also another angle to consider concerning being a good parent. This aspect has to do with the spiritual values of your child's character. From the age of about two years he should be led to believe in the God of the universe, the Creator of all living things. Who do you think should be the first to bring this God consciousness to his or her young mind? Why, this blessed experience should be had and shared by the parents, of course. Then when the child is old enough to enjoy children of his own age (around three) he should regularly attend a good Sunday School class. Here he will learn that others also believe in the heavenly Father, who loves us and who made this big wonderful world.

As soon as the child learns to talk is not too soon to start quoting short Bible verses to him. It is very precious experience when you hear

your child's first efforts at repeating the names of God, Jesus, etc. This should always be kept on a sound, respectful basis. Never give the child the idea that he is being cute when repeating the names of Deity, or saying grace at the table. He must be taught by precept and example to have reverent attitude towards his God. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," John 4:24. Even a child can do this if he understands how it is to be done.

The faith of a child is simple and pure. It is also very effective. Years ago, when my brother was about five, he and father were riding the ponies down a hill in the pasture to the well to water the horses. A storm was approaching and the wind was blowing and my brother's straw hat blew off and went rolling along the hill. Father stopped his pony to get the hat and my brother said, "Never mind dad, the Lord will take care of my hat." So they went on to the well and as they returned, the straw hat was still there. "See dad, God has held my hat on the ground." Quite an encouragement of a little child's faith.

Dear parents, do not ever be guilty of ever discouraging his child-like faith, either before him or before God. His faith, if nurtured cherished and encouraged through his youthful years will have a major role in shaping his character and in making your child the fine, respectable citizen you hope he will become.

May God bless and guide you as you labor as a parent, to bring up that precious child in the nurture and admonition of the Lord. Remember that Jesus took a little child upon His knee and said to His believers, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven", Matt. 19:14.

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THINKING

"For as he thinketh in his heart, so is he", Prov. 23:7. Man is endowed with the faculty of thought in a much larger and higher sense than any of the lower creatures of the earth and therewith also with the power of reason, by which he is enabled to discriminate between right and wrong, truth and falsehood, good and evil. It is natural for every normal person to think continually while awake. For any one to cease thinking absolutely, except while sleeping, is perhaps impossible. Our thinkers are bound to work whether we want them to or not.

But while we cannot keep our thinkers from working, it is a precious gift from our Creator that we have the power to control our thoughts and to direct our thinking very largely along any particular line or channel that we may choose.

In his epistle to the Romans (chapter 1) Paul speaks of certain persons who did not like to retain God in their knowledge—they did not like to think of God — and he says, "God gave them over to a reprobate mind to do those things which are not convenient." God abandoned them to their own base impulses and vile conduct. Contrary to this manner of thinking, Paul admonishes the Philippian believers to think upon whatsoever things are true, honest, just, pure, lovely and of good report. And in that wonderful description of charity (1 Cor. 13) he says, "Charity thinketh no evil."

Solomon intimates that as a man "thinketh in his heart, so is he." From the foregoing considerations and Bible references, we may conclude that a man's thinking makes him what he is. Clean thinking makes a clean man, wise thinking makes a wise man, honest thinking makes an honest man and practical King a practical man. On the contrary, foolish thinking makes a foolish man, deceitful King makes an untrue man and impure thinking an unclean man. What is true of a man along this line is equally true of a woman. Refined thinking makes refined people, and people who seek high and noble ideals have only to gauge their thinking to suit their ideals, and half the battle will be won.

It is possible to be engaged at some ordinary task or labor and to do some profound thinking at the same time. A man may plow and think; he may saw wood and think, or hoe and think. A woman may sew or knit or sweep the floor, and keep her thinking going.

But it is unwise to give the thinker full liberty. Like everything else, the thinker needs training. It must be directed and controlled to accomplish the best results. I must be disciplined and made to obey orders. The man who cannot or will not control his thinker is like a ship out at sea without a rudder. It may go and keep on going without getting anywhere in particular, and will be most likely to anchor in the wrong harbor.

So a man who makes no effort to control his thinking is in the very greatest danger of going to moral destruction in some whirlpool of crime or vice.

There are a lot of people in the world who are thinking year in and year out, who may be doing some good, moral or spiritual

thinking; but thinking is all there is of it. They fail to make their good ideas practical, and consequently their good thinking avails them nothing. Their good resolutions, if they make any are not carried out, and their resistance to evil is weakened rather than strengthened as they advance in age.

It is highly important that our young people's minds be started and directed early to work along right lines. Older people too need to have something helpful and profitable to think about as the years go by; and all through life we need to give attention to our thinking and to providing proper things to meditate upon.

Young people (and older ones as well) can and should train their thinkers for themselves. They need not depend entirely upon schools and teachers or other influences to suggest all their thinking. It is a fact that after all, it is a self-directed thinking which wins the final victory. People with pure motives should do their own thinking.

The young man who will train his mind to the habit of pure, noble, honorable thinking is the student who will most likely go through life untainted. It is what is going on silently in the mind day after day, week after week, that is weaving our robe of character. Our thoughts may be compared to the bricks in a great building in the course of construction. One by one the bricks take their places in the wall. The workman may secretly slip in some inferior or marred bricks supposing that it will not affect the finished structure. But you may be sure the result will be a marred wall.

In like manner we may sometimes entertain some impure or wicked ideas or designs unknown to others which eventually will mar or ruin our wall of character.

We are the architects of our own characters. Piece by piece is man's character built up. Day by day the thinker is doing its work. As is the thinking so will be the finished character. No chain is stronger than its weakest link. Remember that in this life we are building for eternity. Six days of unwise thinking and only one of holy thinking will mean a crash in the supreme test that must come to every man sooner or later.

It is right thinking day by day, hour by hour, that tells the story of the strong, pure, honorable life. Remember Paul's entreaty to think upon the things that make for peace, purity, love and unselfish service.

Again the words of the wise man come to mind, "As a man thinketh in his heart, so is he" His thoughts are making him. If he will direct and regulate his thought life by the Word of God he can build for himself a noble and enduring character that will stand the storms of time and e'ernity.

Sel from the **Vindicator**

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— CHILDREN'S PAGE —

THE WISE MEN FROM THE EAST

When Jesus was born there appeared a brilliant star in the sky. Far away from Bethlehem there were wise men that studied the stars and had heard in some way that a king of the Jews would be born and a special —star would appear to announce His birth. As these men watched the sky one night, suddenly a bright star appeared that they had never seen before. Surely this must be the star for the new king! As they continued to look, the star began to move. At once they decided to follow the star, hoping it would lead them to the promised king of Israel.

After following the star a long time the wise men came to Jerusalem. Here was a big city and a place where the Jews had their temple and worshipped God. Surely everyone here would know about their new king! But no one seemed to know. The wise men kept asking, "Where is He that is born of the Jews?" Finally, word got around to wicked King Herod. He sent for the chief priests and scribes and demanded of them where Christ should be born. "In Bethlehem of Judea, for thus it is written by the Prophets," they replied. When Herod heard this he called the wise men and talked to them alone and asked when they had first seen the star. Then he sent them to Bethlehem to search for the Baby King and when they had found Him, to come back and tell where the child was so that he could worship Him also. (Herod did not want to worship Jesus, but, because he was a jealous king, he wanted to kill Him.)

The wise men left Herod's palace. Suddenly they saw the star, and it went before them until it came to the house where Joseph and Mary and the little Jesus were living, and then it stopped! How excited the good wise men were! They had followed the star a long time and now they would see their hope fulfilled. They entered the house and saw the young child Jesus with His mother Mary; and they fell down and worshipped Him. Then came a big surprise. They opened some bundles that they had carried from their far away homes and gave the little King Jesus presents of gold, frankincense and myrrh. These were very costly gifts — nothing was too good for the new king they had come to see.

After this the wise men were warned of God in a dream that they should not return to Herod; so they went to their own country another way. We do not read any more about the wise men, but they will always be remembered for the gracious gifts and the reverence they gave to the King of Kings. This must have been the most important year in the lives of the wise men. Let us make every new year important by remembering that Jesus is our King.

BRO. RUDY COVER — Sonora, California 95370

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CHRIST'S PRAYER FOR HIS SEPARATED ONES

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world," John 17:14. John 17 is one of the greatest chapters in the New Testament, in it we have Christ's high priestly prayer.

The prayer which John gives at length after the last discourse of Christ, arises out of that discourse and in a manner continues it, turning Godward the principle thoughts and desires which the discourse had revealed to the eleven. It stands, therefore, in direct relation to the preceding chapters and completes their teaching, carrying it up to a higher plane, where it is seen in the light of the Divine presence. The Teacher becomes the Intercessor; the Prophet the High Priest. On the eve of what is called Good Friday, He shews us what He will ask and receive from the Father when the Cross is past and He is at the right hand of God.

In the reading of our Lord's great prayer of intercession, it is a glorious privilege to look deeply into the heart of the Son of God. We find seven petitions in this prayer: 1 - That Jesus may be glorious as the Son, who has glorified the Father, V 1. 2 - For restoration to eternal glory, V 5. 3 - For the safety of believers from the world and from the evil one, V 11, 15. 4 - For the sanctification of believers, V 17. 5 - For the spiritual unity of believers, V 21 - 23. 6 - That the world may believe, V 21. 7 - That believers may be with Him in heaven to behold and share His glory, V 24.

Jesus has unfolded to His disciples the meaning of His approaching departure, and with this He concludes His ministry of teaching. His priestly ministry, however, is not ended; and He moves steadily towards its completion in the spirit of prayer. He turns His gaze from earth to heaven and utters the prayer, which can perhaps best be described as the prayer of the great High Priest. It is the only long, continuous prayer of

Jesus recorded in the Gospels. In it He prays for himself, for the welfare of His disciples after His departure, and for all who will become believers through their ministry.

In John 17:15, Christ prays for himself. This unique prayer of our Lord followed the significant discourse which He gave to His disciples on that memorable night in which He was betrayed. The silent gesture, which marked the change from discourse to prayer, was noticed by the disciples. Our Lord lifted up His eyes to Heaven, not His hands; for He prays not as a supplicant but as an Intercessor and a High Priest, standing between earth and heaven. He says Father, not our Father or my Father, which would be too great a separation between Himself and His disciples. But simple "Father", that great name in which all the mystery of redemption is summed up.

The important and comprehensive request of Jesus, which belongs to the hour should be noted, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee", V 1. This glorification includes the acceptance of the sacrifice, the atonement made and the redemption achieved, the reversal of death and the overthrow of Satan and all later history, resurrection, ascension, session at the right hand of God, the gift of the Holy Spirit, the mediatorial reign, the coming in the Kingdom. All are the gifts of the Father by which He glorifies the Son. They are desired for the further end "that the Son may glorify thee." For it is the will, the work, the wisdom, the righteousness and the love of the Father, which, through this Divine economy, are to be manifested in heaven and in earth.

In John 17:6-10 we find Christ's relationship to His own. After the incarnate Son of God has poured our petitions for Himself, He offers requests for His own disciples, who are in need of the Divine blessing for their future ministry. Jesus now passes to the thought of those disciples who had been led to rest on Him in faith. His work was over; theirs was to begin and it involved a struggle and needed strength, similar to His own. In tenderest pity and love, therefore, He now prays for them, that they may be preserved as He has been. Yet not only for their preservation, but for the glory of the Father, is still the leading thought.

V. 10, Jesus is glorified in them and when He is glorified in the glorification of the Father is secured. First of all their position is described: they have so entered into and embraced the *Words* of Jesus that the great purpose of His coming has been answered in them, and they are fitted to take His place in the world. That Word has been especially the name of God "Father", including His character, His attributes, His

saving *Will* as revealed by Jesus. The whole purpose of God's Fatherly love had been embraced by them, as tidings of great joy both for themselves and for the world. They had been given to the Son by the Father *out of the world*; that is, they were no longer in the world as the carnal element. Their position is stated in V. 14, so that even already we see how closely they are identified with Him, and are fitted as taking His place, to lift men up into their own higher eternal happiness.

Furthermore in these verses the order is used in describing His disciples: The disciples were the Fathers and were given by Him to the Son. The disciples were obedient to the Word of the Father. The disciples were responsive to the Word of God, accepting Christ's divine origin and mission. Christians can be regarded from each of these three great points of view: As the Father's gift to the Son, As men who obey the Word of God and as men who maintain faith in their Divine Lord.

Christ request the preservation of His own in V. 11 - 17. He prays that they may be kept from evil. During the earthly ministry of Jesus, he has guarded His disciples, but now He is leaving them. Alas, the world will hate them and He therefore commits them in the care of the Father. He does not ask that they shall be taken out of the world, as He is about to leave the world. He does not ask that they shall be kept from sorrow and pain and temptation, but from gloom and discouragement and sin. Their protection was to be through the Holy Spirit and also through faith in the Father.

"While I was with them, I kept them in thy name" by the revelation which Jesus had given of the Father; and by the same means they will be kept after His departure. "Holy Father, keep them in thy name which thou hast given me" and sanctify them through Thy Word. The petition is that they may be set apart for service and especially for the service of witnessing to the truth. It is really a prayer for the consecration of His chosen messengers, to their appointed mission. The revelation of the Father, which Jesus had given, the truths He had revealed, was to be not only the instrument of their consecration but the sphere of their service.

SELECTED

—ooo—

The Christian should never complain of his hard fortune, while he knows that Christ is his friend.

—oooo—

Happy is the man who is contented with God's table, and is not hankering after the Devil's lunch counter.

PLANTING LIFE'S GARDEN

When planting your life's garden
Try to plan it carefully,
Plant somewhere there a promise
That other's faults you will not see.

Sprinkle the seeds of kindness
Among all the flowers so fair
And also plant seeds of concern
With compassion for others there.

Never forget to plant the seed
That will gay love flowers bring;
These seeds will grow faster
Than almost any other thing.

Yes, a weed may sometimes come
But will soon fade from sight
For it will never find a space
To grow if you've planted right.

Maybe you did not have a thing
At the garden of life's start.
But if the right seeds were planted,
You will reap a happy heart.

Sel. by MARGARET MYERS

—o o o o—

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. 7:25. Think of what God is all the time trying to do for us and see if it is not beyond our greatest thought. Christ is more than teacher. He is our divine Lord and Saviour, able to save to the uttermost. Oh, if the world were willing to take what He is so ready to bestow. If we desired more we should receive more. It is because our prayers are too narrow, because we only want to fill the cup within an inch of the top that we are so poor. When we are willing that the cup shall run over there comes a springing out from heaven.

Sel. by JEANETTE POORMAN

ETERNAL LIFE

"Eternal life is the Reward of the Righteous: And these shall go away unto everlasting punishment: but the righteous unto life-eternal,"- Gal. 5:26.

We are to Labor and Receive: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."- John 6: 27.

It comes through Belief in Jesus: "Verily, verily, I say unto you, He that believeth on me hath everlasting life, whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day,"- John 6:47, 54. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

Conditions Under which It is Promised: "Then Peter said, Lo, we have left all, and followed thee, And he said unto them. Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting,"- Luke 18:28 30. "And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," John 3:14, 15.

Calls for Self-sacrifice; "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal," John 12:25.

Faith and Confession need for: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."- Romans 10:9. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith,"- Phil. 3:9.

SISTER E. M. ALLTUS

—ooo—

People who fall for everything, seldom stand for anything.

—oooo—

Your life should be like a rose, which although silent, will speak the language of fragrance.

—ooo—

We are so entirely made for God that we never really come to ourselves until we come into union with him.

SUNDAY SCHOOL LESSONS FOR APRIL 1969

PRIMARY LESSONS

- April 6—The Christian's Hope. I Cor. 15:1-19.
 April 13—The Messenger. Luke Luke 1:5-25.
 April 20—The Eternal Son of God. John 1:1-18.
 April 27—Christ Revealed. Luke 2: 8-40.

ADULT LESSONS

- April 6—EASTER SUNDAY. Ressurrection of Christ. John 20:1-31.
 April 13—Officials of the Church and Their Duties. Acts 6, I Peter 5:1-4, Tim. 3:1-13, Titus 1:1-11.
 April 20—Ministers. II Tim. 2:1-4, 3:15-17, 4:1-8.
 April 27—The Church as a Bride. II Cor. 11:2, Rev. 19:1-9.

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL, 1969

RESURRECTION

- Memory Verse, Job 14:13, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"
 Tues. 1—Job 14:1-22.

- Wed. 2—Job 19:1-29.
 Thurs. 3—Psa. 16:1-11.
 Fri. 4—Luke 23:1-56.
 Sat. 5—Jer. 4:18-31.

Memory Verse, Matt. 28:7, "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

- Sun. 6—Luke 24:1-36.
 Mon. 7—Psa. 17:1-15.
 Tues. 8—Psa. 49:1-20.
 Wed. 9—Isa. 25:1-12.
 Thurs. 10—Isa. 26:1-21.
 Fri. 11—Eze. 37:1-14.
 Sat. 12—Dan. 12:1-13.

Memory Verse, Psalms 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

- Sun. 13—Hosea 13:1-16.
 Mon. 14—Matt. 22:23-33.
 Tues. 15—John 6:39-58.
 Thurs. 17—John 11:20-44.
 Fri. 18—John 14:1-31.
 Sat. 19—Acts 4:1-12, 33

Memory Verse, Phil. 3:10-11, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death: If by any means I might attain unto the resurrection of the dead."

- Sun. 20—Acts 17:16-34.
 Mon. 21—Acts 23:1-11.

Tues. 22—Acts 26:1-23.

Wed. 23—Rom. 8:1-23.

Thurs. 24—I Cor. 15:1-20.

Fri. 25—I Cor. 15:21-44.

Sat. 26—I Cor. 15:45-58.

Memory Verse, Rev. 20:6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Sun. 27—II Cor. 5:1-21.

Mon. 28—Phil. 3:1-21.

Tues. 29—Thess. 4:1-18.

Wed. 30—Rev. 20:4-15.

— o —

PEACE

O Prince of Peace, where art thou
Where is Thy dwelling place?
Would such a Prince could come
now

With peace to save the race.

O Prince, we long have sought
Thee.

Where is Thy hiding place?
Would such a Prince could now be
Before us, "face to face."

O Prince of Peace, where art Thou?
Here is Thy dwelling place!
Within my heart do dwell now,
Imparting there Thy grace.

O Prince of Peace, my Saviour!
In me Thou hast abode.
Within is born behavior
Empowered by peace from God.

TRUST HIM

Oh, why should I worry
Or fretfully hurry
And stew, when the going gets
rough?

And why should I borrow
My fears from tomorrow,
When "thought" for today is
enough?

Why lose the Lord's blessing
With thoughts so distressing,
When sparrows He kindly does
feed?

The God that's above me—
I know He does love me,
And He will supply all my need.

With sunshine and showers
He dresses the flowers—
The lilies that grow in the field.
Then surely He'll dress me
And otherwise bless me.
If to His kind leading I yield.

But these evil doubtings
And sometimes the poutings—
They mar the sweet peace of my
soul.

I'll trust Him more truly
And praise Him more duly;
Each day I shall make this my goal.

—Selected.

— o —

Money makes us comfortable, but
it doesn't always make us happy.

— o —

Love and hunger hold the world
together.

Blocher Earl jan 69
Rt. 3, Box 37,

BIBLE MONITOR

VOL. XLVII

APRIL 1, 1969

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the
Scriptural in practice. world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE FIRST FRUITS OF THE RESURRECTION

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting; the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they laid him. And when she had thus said she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir. If thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary, She turned herself, and saith unto him, Rabboni; which is to say, Master," John 20:1-16.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you," Matt. 28:5-7. We feel that the greatest event in the life of Christ was when He shed His blood upon the Cross, because it was through that sacrifice that you and I are enabled to have our sins forgiven. However we still like to think of His resurrection as the most glorious event in His entire life, in fact if this had not taken place the first event would mean nothing, because then He would have been the imposter that the Jews claimed that He was.

It must have been with surprise and wonder that the different ones came to the sepulchre early on the Lord's Day and found it empty. True Christ had told them in different ways, many, many times just how He would come forth; in fact a number of the prophets had foretold much of the resurrection hundreds of years before. However we are human beings, slow to understand, unable to remember and difficult to realize, even the facts which come to us from God and His Holy Word. We read of events, hear about even the plan of God and form somewhat of an opinion, yet when things are fulfilled a little different than what our opinion was, we do not understand them and often do not believe them. We know that God is not carnal, yet we cannot believe that He is Divine and Omnipotent.

Let us notice some of the facts concerning His resurrection. No doubt most of those who came to the tomb early, had seen them place Him in the tomb and roll the stone across the door. Yet it was surprising for them to hear such words: He is not here; He is risen; see the place where He lay, but He is not there; He told you that He would meet you in Galilee and that is where you will find Him. John tells us that the burial clothes were in the tomb, in an orderly arrangement. Matthew tells us that an Angel urged Mary not to fear, they did not steal Him in a disrespectful way but through God's glorious power "He is risen from the dead."

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God," Acts 1:3. Christ did not arise from the tomb and then disappear, but He appeared many times to the disciples in various ways, to prove without a doubt that He was the Son of

God, the Saviour of mankind. He not only shewed himself but He taught them many times of the wonderful truths of God and His own mission, that they might understand and believe these marvelous truths of heavenly things.

Peter spoke to even the Jews in powerful cutting words of the power and wonders of Jesus our Saviour. "But ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses," Acts 3:14-15. We hope there is no question in the minds of any of our readers, What happened to the body of Jesus? God raised Him from the dead and the disciples have many infallible proofs that this was true. If it is not, what do you have to lose if you whole-heartedly believe it; However if it is true and you do not believe, then you lose all for you are yet in your sins, which means eternal death.

The Acts of the Apostles give us the history of the early church and it's problems, after Christ established it. It is surprising that this book gives more about the resurrection and how Christ was raised than the four Gospels do. Certainly the early church must have considered the resurrection of Christ of much importance. They must of had much faith in it's significance, as the resurrection of Christ was their main theme in converting men and women to accept the plan of salvation.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. 6:4-5. Are we ashamed to be buried with Him by baptism, unto death of our sins? Are we ashamed to be planted in the likeness of his death, when it will free us from our sins? O yes, we fear death and we want to be in the likeness of His resurrection. "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God," Rom. 6:9-10. Is once enough for us to die unto sin, or do we dig up our old sins again and again; then still want to be loosed from them? Christ died unto sin once and thereafter he liveth unto God. How much of our time, talents and words live unto God?

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. 10:9. Dear Reader, When do we grasp it, Now? or will we put it off until it is too late to repent and look unto Jesus, the author and finisher of our faith.

SELECTED

CHRIST'S DIVINITY PROVED BY HIS OWN PREDICTIONS AND HIS UNUSUAL TRIAL

"And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again," Mark 10:32-34. After Peter had given that exalting confession of the Divinity of Christ "Thou art the Christ, the Son of the living God" Matt. 16:16, Jesus explained His humility and suffering to the disciples at least three times, Mark 8:31; 9:31; 10:33-34. The last explanation, as given in our text, is far more detailed.

Six successive steps are clearly enumerated in Jesus' testimony to His tragic death and glorious resurrection. The actual order of these momentous events is as follows: The betrayal; the sentence of the Sanhedrin; the handing over of the prisoner to the Roman power; the mockery and its details; the crucifixion and the resurrection.

First we find the Jewish examination of our Lord: the preliminary hearing before Annas, the high priest, John 18:12-14, 19-23; the trial before Caiaphas, the son-in-law of Annas, Matt. 26:57-68; Mark 14:53-65, John 18:24 and the formal examination by the Sanhedrin, Matt. 27:1; Luke 22:66-71.

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After Jesus had been condemned to death at the meeting of the Sanhedrin, His enemies took Him to Pilate, the Roman governor of Judaea, in order to have the sentence executed. The judgment hall, palace or praetorium denotes the residence of the Roman governor, which may have been either the castle of Antonia, or the palace of Herod on the western hill of Jerusalem. Note should here be taken concerning the time of the scene "and it was early," likely the fourth watch, 3—6 A. M. Our Lord's accusers entered not into the governor's palace, lest they should be defiled by entering a house not properly cleansed of leaven. Therefore Pilate went outside the hall and said to the Jews, "What accusation bring ye against this man?" John 18:28-29.

"They answered and said unto him (Pilate), If he (Jesus) were not a malefactor, we would not have delivered him up unto thee," V. 30. No doubt the Jews were angered at Pilate's evident intention of trying the case himself. They no doubt had expected him merely to carry out their sentence, and had not come provided with any definite accusation. Blasphemy, for which they had condemned Him, Matt. 26:65-66, might be no crime with Pilate. Hence the vagueness of their first charge. Later on, John 19:7, they throw in the charge of blasphemy; but they no doubt relied mainly on three charges which they felt Pilate must be convinced: seditious agitation, forbidding to give tribute to Caesar and that He claimed to be "King of the Jews."

Pilate refused to regard their charges as offenses against the Roman law and urged the Sanhedrin, who pride themselves upon their understanding of the law, to decide the case in the light of their own law, which they claim to be God-given and not man-made. He knew that the penalty of stoning, which their law allowed could not be carried out under the present political status of Judaea. The apostle John understood, John 18:31-32, that even if the Jews had been permitted to stone Jesus, this would have been contrary to the Divine Will.

Now Pilate interviews Jesus concerning the political crime of being a King. He came directly to the accused, "Art thou the King of the Jews?" Pilate no doubt expected a simple negative answer. However the testimony of Jesus was proof that He was "Jesus the Son of God." Jesus accepted Pilate's question as the answer and also involved the Jews. He asked Pilate whether the question was intended in a Roman or in a Jewish sense. He was not a political king or leader of sedition but indeed a king, the true Messiah, the King of Israel; as Nathanel had confessed Him to be. Now Pilate is angered, "Am I a Jew?" to be concerned or implicated in Jewish claims and religious ideas.

Jesus does not answer directly but implies that if Pilate has in mind a political ruler who is attempting to seize power, He is not their King. However if Pilate is suggesting real influence and authority over the lives and hearts of men, then Jesus is a King. "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice," John 18:37. Here Pilate is confused and ask "What is truth?" Dear reader are you confused by this statement of Jesus? Truth is scarce today and none of us dare take a chance of not believing the truth, the voice of Jesus.

Pilate apparently decided that whatever He was, He was not guilty of a capital crime and decided to release Him. So He again leaves the hall and faces the accusers. "I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" John 18:38-39. On the occasion of the feast it was the custom for one criminal to be released each year, to the popular demand. Pilate offered the Jews the release of Jesus, but they, influenced by the leaders of the Jews" chose the robber, Barabbas. Mark and Luke tells us that Barabbas was guilty of insurrection, which included bloodshed, and this was very likely the case also with the two robbers crucified with Jesus. Thus by a strange fate the rulers of the Jews obtain the release of a man, guilty of the very political crime with which they charged Christ — sedition. Barabbas had no doubt done just what Jesus refused to do, take the lead against the Romans and thus the Jews were easily persuaded to favor him.

That was a morning of confusion and illegal procedure because of jealousy. Peter is very bold in telling the Jews of this, though it no doubt pricked them to the heart, but likely did convert many. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses," Acts 3:13-15.

SELECTED.

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Don't say "Our Father" on Sunday and spend the rest of the week like an orphan.

—000—

A person's temper improves the more he does not use it.
When a Christian rests, he rusts.

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

PART 32

We understand that the seventh Dispensation of man, on the earth, will begin after the second Great Cataclysmic, climatic change, or Deluge. The Flood Destruction was a total destruction of the world, yet the earth and the Heaven remained, all men and human flesh died except Noah and his household, God's faithful. They were saved to repopulate the earth, Gen. 6:7-8; 7:21-23, II Peter 3:5-7. The Second World-Period, which after the flood populated the earth, became this "Present evil world," which is Satan's realm. HE IS ITS PRINCE. IN John 14:30, Jesus said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

This present *Evil World*, will also be destroyed, come to an end and pass away, all living in it, the earth dwellers, except God and Christ's Redeemed, those of God's faithful and Christ's saints. Just as in the first Great Cataclysmic Change, so it will be at the second Cataclysmic Change. All redeemed faithful of all the present world will be saved to populate the Resurrection-World, Which we believe to be the "MILLENNIUM" or Christ's Spiritual kingdom on this earth. Jesus said, Jno. 18:36, "My kingdom is not of this world." Therefore we believe that the Millennium will be Christ's reign, "with the saints of God and of Christ" for a 1000 years, Rev. 20:6; and are "the first resurrection", hence the "resurrection world," without sin, or sinners, the Nation's of this world will have been destroyed at Christ's coming, and only the saved of the Nations will He reign with, seated upon His Throne of David, and Jerusalem will be lifted up again and inhabited in her place, Zech. 14:8-10.

NOW: Let Us Renew What We Have Written, giving our proof text and Scriptural backings. FIRST . . . Jesus Reveals in His Parable of Matt. 13:37-43, As follows, "He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Pause Here Note: We think bodily burned, destroyed in the body flesh, at the close of the Great Battle of the Great Day of God Almighty, at Armageddon. This is to be the Day of Judgment, in the Flesh of Ungodly Men, Zech:1-11, 2-Pet. 3:7.

This parable of Jesus, as well as much in the Book of Revelation, shows us that Jesus is speaking of this "PRESENT EVIL WORLD", in time sequence. It will come to an end. II-Thess. 1:7-10, "And to you who are troubled, rest with us (wait) when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed in that day).

NOTE: "punished with everlasting punishment," in their flesh, when Christ comes to earth and everlasting punishment of their souls, when "cast into the lake of fire." NOTE: Also the Time Sequence. When Christ Comes to be "Glorified in His Saints," That is Matt. 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him. then shall he sit upon the throne of his glory": That is, to Take Over His Personal Rulership, Upon David's Throne, in His Kingdom. See Rev. 20:4.

Again, This present world will pass away. The earth and the Heaven's shall also pass away as we understand, after Christ's reign is over and He has delivered up the kingdom to His Father, I Cor. 15:24-28; Rev. 20:10-11; Rev. 21:1; II Pet. 3:10; I Jno. 2:15-17 Shows this Present Evil World Shall Pass Away, And the righteous, saints who do the will of God Abide for Ever. They will occupy the resurrection world the Millennium World, and then when the kingdom is delivered up, and after the Great Judgment of the souls of all dead they will descend to their NEW HEAVENLY ABODE, having everlasting life, throughout all Eternity. Now the Great Question is, WHO WILL REIGN WITH CHRIST IN HIS KINGDOM, IN HIS MILLENNIUM? This is a big subject. Let us use the Holy Scriptures, by rightly dividing the "Word of Truth" to group those who will "live and reign, with Christ, for that thousand years." The following Scriptures should help us to know.

FIRST: The Remnant of God's First Chosen People, Blinded Israel, at this time, Whom God will Graft into Their Own "Olive Tree," They are Symbolized in the Revelation, as "the 144000 Sealed." This is a Mystery, Which Should be finished in the Period of the Seventh Trumpet Sound, Rom. 11:25; Rev. 10:7. Note: The first fruits of the kingdom age, so to speak, the sealed Israelites. Zech. 13:8-9, "And it shall

come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." This Group are Those Who are to be Redeemed from the Earth, from Among Men. Rev. 14:1-5, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. "LET US PAUSE HERE AND NOTE: These are those to be sealed by "the angel from the east," with the "seal of God in their foreheads," as recorded in Revelation seven, between the "seals," which we have explained in our last article.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder (a great event is taking place): and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb, and in their mouth was found no guile for they are without fault before the throne of God." The Last Time We Saw the Four Beasts and the Elders, they were in Heaven as Guests at the *Marriage Supper*, as we understand, here they appear at Mount Sion, which is evidently on the earth, as subjects of Christ's reign in the resurrection world, the Millennium.

"Will They be in Christ's Army, as They Come to Earth, as Riding Upon White Horses? . . . This is the last mention of the four beasts and the 24 elders in the Revelation, they will then evidently be with Christ, as will be the Church for ever. This blinded remnant of Israel, as redeemed from the earth at its renovation, from among men, will without doubt be converted to Christ and accept Him as their Messiah, when they "look upon him whom they have pierced," Zech. 12:9-10; Rev. 1:7. The Word teaches that their judgment will follow, after Christ takes over His throne, although their nature and translation we believe will remain a mystery until the trumpet sounds. Matt 19:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration (saints of the Church kingdom) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve

thrones, judging the twelve tribes of Israel." PLEASE EXAMINE CAREFULLY—Rev. 20:4; Rev. 11:18; Luke 22:28-30.

What is the Millennium? "The Millennium will be 1000 Years of Peaceful Reign of Christ at the End of this Age, I Thess. 4-13-17; Rev. 20:4-6. Polity Booklet page 17, Sec. 6. The term Millennium, in question, is but the Latin equivalent to an expression, that is found six times in the twentieth chapter of the Revelation. IT SIMPLY MEANS 1000 YEARS. We believe that the Seventh Dispensation of man, living on the earth, will be an entirely new "AGE," new "Dispensation," a new period or world and will be the resurrection "world," a Spiritual "age," of peace and rest. Luke 20, is our authority, for such belief. Also: Isa. 2:2-5, Isa. 11:1-10; Luke 20:27-36, "There came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she?...for seven had her to wife. And Jesus answering said unto them, The children of this world marry (this present evil world), and are given in marriage: But they which shall be accounted worthy to obtain that world (the resurrection world), and the resurrection from the dead, neither marry, nor are given in marriage: But they which shall be accounted worthy to obtain that world (the resurrection world), and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more (in the Millennium): for they are equal unto the angels; and are the children of God, being the children of the resurrection." This teaching of our blessed Master, plainly shews us that in the Resurrection-world (the Millennium), that the people of that "Age," or Dispensation, neither multiply, cohabit, nor procreate in marriage. Also that there will be no death, or dying in that Dispensation.

We will now give the reader further, basic proof, that the subjects of that world are those of the first resurrection from the dead. Rev. 20: 4-6, "And I saw thrones, and they sat upon them, and judgment was given unto them (not authority to judge others, except Redeemed Israel): and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, (throughout previous Dispensations)

and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands (during the previous Dispensation); and they lived (having been resurrected and translated) and reigned with Christ a thousand years. But the rest of the dead (of all the wicked of past Dispensations and age's) lived not again until the thousand years were finished. This is the first resurrection.

SAINTS OF ALL "AGES," REIGNING IN THE RESURRECTION WORLD, THROUGHOUT THE MILLENNIUM.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Also Rev. 5: 10, "And hast made us unto our God kings and priests: and we shall reign on the earth." WHAT EARTH? We Think This Present Earth, Renovated from Sin. We Believe the Full Context here, of Chapter 5: 8-14, reveals Redeemed saints of all earth, of past Dispensations and age's. In Other Words, Three Groups of the Three Ages. That the Four Beasts of Chapters Four and Five Symbolize the Faithful from Adam to Moses, the First Four Dispensations. That the 24 Elders Symbolize the Faithful of the Fifth Dispensation, Under the Law of Moses, and that the "Harps, and Golden Vials Full of Odours, Which are the Prayers of Saints," Symbolize the Living Saints of the Church Dispensation, before their Translation in the Days of John's Visions.

All These Combined Saints in Their Worship Exclaim, We "Shall Reign on the Earth." Not Over the Earth or World, but on the Earth. Chapter 20 says: for "A Thousand Years." Someone may object and say, Beloved Brother your references, concerning the "resurrection-world," children of the first resurrection means the Heavenly-world, heaven itself, and not the Millennium world. WILL YOU ANSWER THIS QUESTION? How Many Places in the Bible do You Find Where the Word *World* is Used as Representing Heaven? . . . Which is the Dwelling Place of God. "Heaven is God's Throne and the Earth is His Footstool." Please Remember the New Heaven and the New Earth, Likewise the New City will be Eternally the Abode and Dwelling Place of God and His Christ, Who Will Sit upon the Throne. There will be no Time Limit There, such as a Thousand Years.

Let Us Not Forget Also, that all the Church saints, all who are truly born again believers, "redeemed by faith in Christ's blood," for the remission of their sins, of the Church Dispensation will be saved and reign with Christ in the Millennium. I Thess. 4:13-18, for at the first resurrec-

tion of the dead and the translation of the living saints, they will be caught up to meet the Lord in the air, and so will ever be with the Lord. Hence, there is no doubt that the Church will be a large group in the Millennium, Rev. 7:9-17. *To be continued.*

BRO. WM. ROOT — 1612 Morphy Street, Great Bend, Kansas 67530

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RESURRECTION POWER

Is the power of the resurrection manifest in your life?

Almost two thousand years ago in the land of Palestine, the Lord Jesus appeared. The fact of His miraculous birth was disbelieved by many, but the life He lived gave proof that truly He was the Son of God. In His travels through the land His power was manifested time after time. Sick folk were brought and received healing, and the demon-possessed found release from the powers of the evil one.

But the day came when He yielded His life to the hands of evil men. He was willing to taste death, so that we might enjoy the blessings of eternal life. From the natural viewpoint this appeared to be utter defeat. But death could not hold Him, and on the third day He arose and became the first fruits of them that slept. It is true that a few dead were raised to life even during Old Testament times, and during the earth life of our Lord, but He arose by His own divine Power.

In Phil 3:10 Paul exclaims; "That I may know him and the power of his resurrection." This power is manifested in a number of ways in the realm of mankind. Let us notice a few:

1. The Power of Regeneration.

It has probably been the experience of all men to become tired and sick of the life of sin. Efforts made to reform may have resulted in some degree of success for a short time, but new avenues of temptation were soon presented and the self resolves were not strong enough for continual victory.

We can be very thankful that some individual Christian or some Christian group showed enough interest in our behalf to bring us to a knowledge of the saving power of the Lord Jesus. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee," Hos. 4:6. Men and women today fail to turn to the Word of God for knowledge, but rather try to drown their unrest with pleasure or drink. It is therefore important that we as Christians per-

mit our lives to be controlled by the power of the Holy Spirit so that we may be able to touch the lives of some men and women who will not otherwise be touched by the power of God.

In order to obtain the peace and joy which Christ has to offer, we must submit in obedience to His plan. The first step is to be born again. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," John 3:5, 6. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. 3:5. No amount of selfrighteous deeds will merit the favor of God; we must avail ourselves of His power to save.

2. The Power for Victorious Living.

The J. B. Phillips Version of the New Testament Epistles in I Cor. 15:16-19 makes it very clear that we could not be forgiven of our sins unless Christ had risen from the dead. "For if the dead do not rise neither did Christ rise, and if Christ did not rise your faith is futile and your sins have never been forgiven. Moreover those who have died believing in Christ are utterly dead and gone. Truly, if our faith in Christ were limited to this life only we should, of all mankind, be the most to be pitied."

As Eastertime again approaches we can be very thankful for the death and resurrection of the Lord Jesus, for He said: "Because I live, ye shall live also," John 14:19. But the matter of salvation is accomplished upon our acceptance of His great provision for us. But we can also be thankful that the resurrection power is sufficient for our daily victory over sin, after we have been saved. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh," Rom. 8:11,12.

Revelation 2:4 gives us this message to the church at Ephesus: Nevertheless I have somewhat against thee, because thou hast left thy first love." When we learn to know the blessedness of forgiven sin, there is usually a great desire to have others share in this great joy. In most cases men and women of the world are slow to understand the change of life through regeneration, and our personal witness may result in some form of persecution. This will result either in the strengthening of our Christian lives, or it will cause us to lose the desire for witnessing, and we will become satisfied to take our place in Sunday School or church

as a listener but not an active messenger of the "good news" of the Gospel.

Acts 9 gives the account of the conversion of Paul. "For I will shew him how great things he must suffer for my name's sake," v. 16. Previous to this time Paul himself was engaged in persecuting Christians, but after the personal experience with the Lord on his way to Damascus, he was endowed with a power sufficient to meet the most powerful attacks of the enemy.

We are living in an age when men are seeking the way of least resistance. This is true in natural as well as spiritual matters. In most instances men and women are not blazing new trails; rather they act upon the suggestion of the great masses or follow the leading of a man of influence without a great amount of questioning if it is right or wrong.

It is refreshing to read the story of men and women who have yielded their lives completely to the will of the Master. Early in the eighteenth century, Ann Hasseltine lived in a New England town. She was beautiful in appearance and very attractive in personality. She was from an average Christian home. About the time she was finishing school the Lord spoke to her very definitely. This was unknown to any of her family, but she responded to the Spirit's call, and refused to continue traveling with her former friends, as in the past, in sinful pleasures. She was misunderstood and considered foolish.

During this time several young men also answered a call from the Lord to give their lives for service as foreign missionaries. One of the men met Ann and was later married to her. Ann and her husband became the first foreign missionaries from America. They went to the Far East and went through great suffering and privation in opening a mission. But the Lord blessed their labors, and the church in later years numbered about 175,000 members. This story is told in the book, "Ann of Ava."

We can be thankful that there are men and women of this modern age who have yielded their lives to this great power, and have answered the call to service. In some places the enemy appears as an "angel of light," while in other places he is striking with the "fury of a lion." In some instances the lives of Christian workers are in great danger, but their interest in the souls of men continues. They, like the Apostle Paul in Acts 21:13, say: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die for the name of the Lord Jesus."

3. Power for Final Victory.

"If in this life only we have hope in Christ, we are of all men most miserable," I Cor. 15:19. In the familiar passage of John 14:3 Jesus says: "And if I go and prepare a place for you, I will come again, and receive you unto myself." "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3:21.

It is a wonderful privilege that we as Christians living today have to see the unfolding of God's prophecies in the latter days. Paul writes in Rom. 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." As we take a view of world conditions it can readily be seen that Gentile efforts have been a failure. Great advances have been made, but largely to seek ways of destroying life, rather than preserving it. In some countries men have even defied and challenged the God of heaven.

We are living in a day when power is manifested on every hand, as for example; motor cars which are able to travel steep grades with ease, locomotives capable of pulling a load of over one hundred cars, airplanes carrying scores of passengers and additional freight, the atom bomb which is so powerful that even man himself is afraid of its possibilities.

Man has made all these modern devices from things which have always existed; therefore this gives us a little deeper conception of the great power of God. Men today are trying to develop all of these resources to scare the enemy into submission, but all these efforts fail to bring the desired result. They seek for peace among nations, but fail to forsake their sinful practices and habits, not realizing that "righteousness exalteth a nation, but sin is a reproach to any people."

The Gospel writers tell us that in the end of time men's hearts will fail them for fear, because of the things which are coming upon the earth, and such conditions exist today among men who know not the Lord. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21:28. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24:30.

The Lord will not allow conditions of evil to continue indefinitely. The time will come when the cup of iniquity will be full and the Lord will pour His judgments upon this sinful generation. The Bible tells us that it will be a time of distress such as was never known before. "He that sitteth in the heavens shall laugh: he shall have them in derision," Psa.

2:4. Now is the day of grace, and the long suffering of the Lord causes Him to extend additional time for men to repent. But in His time evil will be punished.

For the Christian, the resurrection of Christ is the living hope. It tells of the dawn of an eternal morning. Jesus said to the disciples: "Because I live, ye shall live also," Jno. 14: 19. He also said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," Jno. 16:33. Finally, He will change our vile bodies and fashion them like unto His own glorious body, "according to the working whereby he is able even to subdue all things unto himself," Phil. 3:21.

If we have this hope it should stir our hearts to proclaim this message to as many as possible during the closing days of this age.

As we again approach this Easter season may our lives be controlled by this resurrection power, and may we find comfort in the thought that perhaps we soon will be sharing the heavenly glories with the Lord Jesus Christ. Can we truthfully say with the Apostle John: "Even so, come, Lord Jesus"?

Sel. from CHRISTIAN MONITOR

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"I THIRST"

The fifth cry on the cross reveals that Jesus was human as well as divine.

As we try to think of all that occurred in the experience of Jesus as He died on the cross we realize that the total significance of this event is too great for our puny minds to fathom. The prophecies of the Old Testament and the words which Jesus spoke in anticipation of this experience help to give us some measure of understanding, as for instance, Isaiah 53:7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and Matt. 16:21, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." But His own words while on the cross give us the best insight into what transpired as He suffered there in extreme anguish of body, mind, and spirit. We notice that Jesus' first three sayings on the cross, uttered at the beginning of the crucifixion, had to do with His concern for others, while the last four, spoken after three hours of silent suffering, give us a glimpse into His innermost feelings as He suffered and died, and thus won the victory over sin for you and for me.

The fourth saying, "My God, my God, why hast thou forsaken me?" showed the agony of His spirit as He bore the sins of mankind and was forsaken even by God. This fifth saying reveals in a striking way His bodily suffering and pain. It will help us to appreciate the extent of His physical suffering if we note briefly the physical tortures which He had already endured in the short period of about eighteen hours before He was crucified. There was the lonely night watch and agony in Gethsemane, the kiss of betrayal by Judas, the arrest by the motley group of officers, the hours of tension as He submitted to the disgraceful and insulting trials before the Jewish and Roman authorities, the rough handling of the soldiers as they mocked Him, crowned Him with thorns, and scourged Him with the cruel lash, and finally, the long walk to Calvary, bearing His cross until He apparently broke down under its weight. Then the nails were driven through His hands and feet, He was suspended upon the torturous cross, where He hung for three long hours, enduring the severest pain that the human body could be subjected to. All this He endured as a man, for this fifth word points out His humanity even as some of the others unmistakably show His Deity.

It was in the plan of God that His Son, who was equal with the Father, should take upon Himself the form of man so as to become our Redeemer. His humanity was shown in His birth from a human mother and by the fact that He lived as a man among men — eating, drinking, sleeping, toiling, even as you and I. Notice how He became tired and stopped at Jacob's well to rest, how after a hard day's toil He slept in the midst of the storm that almost capsized the boat, how He was tempted of Satan like any other human being.

And now as He speaks the two words, "I thirst," His humanity again appears, even though He realized that He had accomplished the supreme task for which He had come into the world, the redemption of fallen man. The long time of strain and tension, the unbroken fast of many hours, the racking pain, the swollen lips and throat, the burning fever, produced a torturing thirst, and as He requested something to drink He expressed His physical suffering in a way that is both touching and impressive. He had refused the stupefying drink of vinegar and gall as He was nailed to the cross, but now that His atoning work has been accomplished, as His bodily suffering becomes more poignant, knowing that the thirst-quenching draught is near at hand, He requests that He be given a drink to alleviate His torturing fever and thirst.

Whedon has well said: "Thirst is a deeper suffering than hunger. After the body sweat of Gethsemane, the sleepless night of the trial, the scourings, the loss of blood, and the unknown mental agonies, the fluids of His system become exhausted, and the glorious Sufferer has not, perhaps, strength to utter His cry of final triumph. Meekly, like a lamb bleating to its slaughterers. He utters the feeble expression of His need. He consents to receive the aid of His murders. Invigorated in body by the natural supply, He hastens in spirit, with brief, rapid utterances, to the consummation." Here in His final agonies He also fulfilled the prophecies of the Holy Scriptures.

Here we see the suffering of the Son of God, who chose to humble Himself and take upon Him "the form of a servant," and be "made in the likeness of men," suffering as a man. This somehow brings Him closer to us. The little girl who desired her mother's personal presence at the time of a severe electrical storm shows the desire of the human race in its need for some one to help who can enter into our experiences and appreciate our infirmities and temptations. It is significant that He who, as the Son of God, provided the living water for the Samaritan woman, as the Son of man thirsted like you and me. He who said, "If any man thirst, let him come unto me, and drink," was making that spiritual blessing possible as He endured the torture of pain and thirst on the cross.

As we stand in mind and spirit at the cross of Jesus we are amazed at His humiliation in His suffering and death. The more we are thus impressed the more our hearts go out in thanks and praise as we realize that He did it all for our sakes.

He is still the God-man. He did not relinquish that position as He rose from the dead and ascended to glory. He is now our faithful High Priest who can enter into the feeling of our human infirmities since He endured the same experience and temptations that we do. And so the suffering Christ becomes dearer to us as we think how He entered into every type of human experience and thus is able to sympathize with and help us in every time of need.

Do we have disappointments? He had them too when the disciples failed to watch with Him, when Judas betrayed Him, and when Peter denied Him. Do we have temptations that are hard to bear? He was tempted of the devil in all points like as we are. Do we have sorrows? He was "a man of sorrows, and acquainted with grief." Do we have pain? He suffered all the pain that the human body could bear. Do we suffer for our faith. He suffered first for us, and we should be ready and willing to partake of His sufferings. Do we have crosses to bear? He first bore

the cross, and as His disciples we need to deny ourselves and take up our cross daily and follow Him.

As we again look at the suffering of Christ on the cross let us remember above all else that He suffered and died to make possible the salvation of all men. All who believe on and accept Him and avail themselves of the atonement which He accomplished on the cross will be spared the pangs of sin and eternal death. He thirsted that we may never thirst any more, because we partake of the "living fountains of water" in the eternal world.

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NEWS ITEMS

WAYNESBORO, PA.

The Waynesboro congregation plans, the Lord willing, for our Lovefeast services on May 3. Services in the afternoon at 2 P.M. and Communion in the evening. All who can, come and enjoy these services with us.

On February 22 we met for regular Council. Sunday School officers were elected and delegates for District Meeting. May we all strive to be more faithful to our Heavenly Father.

SISTER ELIZABETH WISLER, Cor.

DALLAS CENTER, IA.

Our Lovefeast date has been changed from April 5 to April 12, as District Meeting will be here at that time.

BEULAH FITZ, Cor.

CARD OF THANKS

I want to express my thanks to all the dear Brethren and Sisters and friends, for the beautiful get-well cards, visits and prayers in my behalf, during my stay in the hospital and while recovering at home. May the blessings of the Lord be upon each of you.

ELDER BEN KLEPLINGER

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If God is good to them who seek Him, what is He then to them who find Him?

CLIMBING HEAVENWARD

When I look far down the mountain
And I see the path I trod,
Then my heart grows cold and fearful
For the promise I forgot.

How I stumbled and was doubtful
And my heart grew very cold.
A defeated life was mine then
For Satan was very bold.

How I longed for sweetest comfort
On my loving Savior's breast,
Just to know my sins forgiven
And to have that perfect rest.

Then I look into the future
And again my heart does fear.
Oh this straight and narrow pathway
It is more than I can bear.

I see rocks ahead and thistles,
Very dangerous cliffs I see;
Then I see my human weakness
And I fall down on my knees

Then I hear a sweet voice whisper
"My dear child, come unto me.
Why is it ye are so fearful
When I long to comfort thee.

I have went this way before thee,
I know the dangers that befall,
Only come and simply trust me,
Just believe and surrender all."

So through tear-dimmed eyes I see him
How he suffered, 'twas for me,
He forgives me and He loves me
Died alone to set me free.

Onward then we climb together,
He's my daily strength and guide.
There is joy and peace and victory,
With my Saviour by my side.

Selected—LUCILE ZUCK

THE DAY OF GLORY

When the day of glory came
 On that far Judean hill,
 It was early in the morning
 When all was calm and still.

The stone that sealed the borrowed tomb
 Was quickly thrust aside;
 Our risen Lord in majesty
 Stepped forth that Eastertide.

No earthly grave could hold Him .
 For He was Heaven's Son,
 True passport to eternal life
 For believers, every one.

Rejoice then, all ye people,
 And all the earth rejoice.
 Lift up your hearts in gladness
 As again we hear His voice.

"As I live, ye too shall live."
 What joy His words convey.
 Lift up your hearts in gratitude
 This glorious Easter day.

Sel. by MARGARET MYERS

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THIS INCREASING NAKEDNESS

A Plea for Decency and Modesty on the Part of Men and Women

This editor was raised in the days when people wore clothes, enough to cover them modestly, when even worldly people and sinners never appeared in public without enough clothes to make them decent in apparel. But times and styles have changed, and, admittedly, we are shocked. We wonder if anyone else is shocked. No one seems particularly disturbed about it. But we are, and feel disposed to record a protest.

Indecently Dressed Women

Solomon, in Proverbs 7:10, tells of a young man who was met by a woman in the attire of a harlot. Read on in the chapter and you will find that this harlot led that young man into gross sin. It is evident that the

first link in the chain that bound the young man was the attire of the tempter. We wonder if the attire of that harlot was any worse, or even as immodest, as some attire we have seen on women this summer who pass as decent women and even as Christians. We wonder if a sinner were seeking for a harlot how he would know one on the street when there are so many innocent women dressed like harlots used to dress. Perhaps women do not realize they have a responsibility to men to keep themselves modestly covered. Men also need to realize that they need to be careful their heart does not follow their eyes. David, who would cope with lions, bears, and giants, was overcome by a woman who exposed her nakedness.

Indecently Dressed Men

For a considerable time after the slump in women's modesty men were conservative in attire, but they have tumbled and have joined the undress parade with vengeance. Shirtless men may be seen not only in the harvest fields, but in public places . . . I have actually seen ministers of the Gospel in public places with abbreviated clothing that I would not wear working in my back yard. You can call me prudish if you like, but I was raised to wear decent clothes in both private and public places.

Indecently Dressed Children

Here is where the undress fad comes to its extreme. Occasionally one can see children with no more clothes on them than when they were born, as naked as wild Africans in their native land. Even modestly dressed mothers allow their children, in some cases, to appear in public places with only a garment around their loins. . . .

The Hot - Weather Excuse

They say it is so comfortable with these scanty clothes. But it seems that these scantily clothed persons talk about the hot weather more than the modestly dressed. Perhaps they so talk to justify their abbreviations. It was just as hot seventy-five years ago as it is now. People drove miles to church in open buggies along dusty roads and sat in church with good clothes on. You could not see a man there even with his coat off, and not a woman with abbreviated sleeves. They might remark about the hot weather, but they endured it with as little complaints as people do now with their improved facilities. Excuse the difference as you please, it cannot be denied that this undress fad is closely associated with the moral slump in the rising generation.

Bondage to Fashion

Even religious persons are more in bondage to the changing styles than they think they are. A few years ago the fad was skirts at the knee or above. Much was said in Holiness papers and preachers preached against it with little effect on church members. But old Dame Fashion came out with the statement that skirts would be longer, and down came the church ladies' skirts along with those of other women. The prophet Micah said, "The statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels" (Micah 6:16). Jezebel seems to have modern daughters.

Sel. by MONTEZ SIGLER

—oooo—

LOVE HAS TWO SIDES

Though I speak with the tongues of men and of angels in advocacy of fair treatment for other races, and to secure relief and education and the spread of the Gospel, but do not have a sincere feeling of friendship toward men and women of different races and cultures, my attitude becomes condescension, and my patronage like sounding brass and tinkling cymbal.

And though I preach convincingly of the coming harmony among nations, and understand all racial differences, and all the economic and social aspects of international and interracial relations; and though I have all faith so that I could remove mountains of prejudice through my appeals, but cannot win the full and unreserved confidence of members of other races through the spirit of friendliness, I am nothing.

And though I bestow all my goods to feed sufferers from floods in China or from droughts in India, and though I endure social ostracism in service for Negroes, and have not a spirit of respect and appreciation for members of other races, it profiteth me nothing.

And now abideth faith in the unity of mankind, hope for the ultimate triumph of good will, loving friendliness for all without regard to race or color, these three, but the greatest of these is friendliness.

—Missiongrams.

—oooo—

A chip on the shoulder is the heaviest load you can carry.

—oooo—

The wages of sin is death, let's quit before payday.

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BIBLE MONITOR

VOL. XLVII

APRIL 15, 1969

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

JOY UNSPEAKABLE

● "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come," Matt. 24:37-42. We have just finished studying the most glorious time in the life of Jesus and His followers. When He arose from the dead with a glorious body. When He proved that all He had said about himself was true. When He proved not that man could overcome Him, but that He could overcome the power of all mankind.

Despite the glorious resurrection of our Lord and Saviour, there is a more glorious time coming for each faithful follower of His, when they too shall realize a glorious resurrection. Our text tells us about this glorious time. Do we believe it all? Am I preparing and waiting for this event? The important duty of each of us is, to believe all that Christ has told us through His apostles and to direct all our talents and efforts to fulfill that duty. We do not know when it will be. We will be given no warning of it, other than what Christ and His apostles have left us in His Holy Word. Conditions of the carnal life will continue in the general order of life. Suddenly Christ will come for those, who are as true to Him as their talents and abilities enable them to be. This will take place regardless: of where individuals are, what they are doing or who

they are with. He will come for those who are ready and watching according to His Divine Will.

"And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven," Mark 13:26-27. How much plainer can this event be? Christ is to come and direct the gathering of His own. The angels shall do the gathering together. Not from any one nation or place, but rather from those who are ready and watching. Dear Reader, there will be no carnal preferences or favoritism. How concerned am I whether I am ready or not? If I have listened unto my Lord's commands, I can also listen to His call. If I have not known Him, He may not know me or my whereabouts.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3:20-21. This certainly will bring joy unspeakable unto those who are called. In light of this Scripture do you think that the New Testament is too exacting? Do you think that the church is too strict? The duty of the Church is that you might be ready to answer when He calls, as His angels go to the four winds of the earth to gather His own. Notice our conversation, not that we want it to be heavenly, but the Scripture says, "our conversation is in heaven." Is there any wonder that the apostle Peter warns us, "What manner of persons ought ye to be in all holy conversation and godliness," 2 Pet. 3:11. We look for the Saviour, when? One hour on Sunday, while upon our knees in prayer, or does He mean all the time?

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in His Father's, and of the holy angels," Luke 9:26. These are definite and weighty words, what is my answer? Peter was ashamed of Jesus and later wept bitterly in repentance. Will I have time to weep, be sorry or repent? "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not," Luke 12:37, 40. This will be a very, very glorious time. This will, without question, bring joy unspeakable. Did you also note, Dear Reader, that the conditions are very exacting. What our Lord said, will be; in His way and not in my way. He has spoken, have I answered?

THERE REMAINETH A REST TO THE PEOPLE OF GOD

Some time ago we were questioned for not keeping the sabbath or the seventh day as did the children of Israel. I have always been convinced that the keeping of the seventh day was given only to the children of Israel, but there was one argument to which I could not give a convincing answer. Advocate of the seventh day tell us that the churches who worship on the first day of the week agree that all the Ten Commandments are still in force except the fourth, which is "Remember the Sabbath Day to keep it holy." We know it is just as sinful to steal, kill, covet, etc., now as it was under the old covenant. Now, why would God give ten commandments to keep under the old law and omit only one of them under the new? This has always been inconsistent to my reasoning, and I think I have found the answer. No doubt others have understood this better than I, but to those who have felt this same inconsistency, I will try to give what I feel to be the solution to this question.

"And God blessed the seventh day and sanctified it; because in it He had rested from all his work which God created and made," Exodus 3:17. God rested in the sense that He had *finished* His work. He must have enjoyed seeing the marvelous creation He had completed. I do not understand that He blessed any other day in the same way He blessed this *one* day. There could be only one day in which God finished His work in the sense that we have only one real birthday. The 14th, 21st day etc., from the beginning of creation could not be *the* day that God blessed and sanctified. We do not read that God ever commanded Adam to keep a memorial of the seventh day. The first we do read about the seventh day, or sabbath, is in Exodus 16:23, where the children of Israel were to gather manna for six days and on the sixth day gather twice as much, for on the seventh day there would be no manna. "This is that which the Lord hath said, Tomorrow is the rest of the Holy Sabbath." We do not know if the exact continuation of the seven-day cycle was kept from creation. We do know that from the time they started to gather manna, they counted six days and then rested on the seventh. God gave them the command to gather manna in a certain way and rest on the seventh day to prove them, whether they would walk in His law or not, (Exodus 16:4) The law was added because of transgressions, (Galatians 3:19) It seems that before the Ten Commandments were given, God wanted to try His people to see if they were capable of obeying a law which would be a blessing in teaching them of better things to come. "The law was a schoolmaster to bring us to Christ," (Galatians 3:24).

When the law was given from Mt. Sinai, the seventh day of the week was to be kept for a *memorial* of the seventh day from creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." Also, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed," Exodus 31:17.

In the New Testament we find that the old law was not only taught by Jesus, but was amplified or made stronger, such as: "Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven . . ." Also in the old law, "Thou shalt not commit adultery." And in the new, "But I say unto you: That whosoever looketh on a woman to lust after her hath committed adultery already in his heart." This should be enough to show that the old law under the new was made stronger and demanded more. Something better was required. "For the law having a *shadow* of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect," Hebrews 10:1. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a *shadow* of things to come; but the body is of Christ," Colossians 2:16. If the law was a shadow (or symbol) of things to come and could in no wise make the comers thereunto perfect, there must be something more and better under the new than in the old. So it is with the Sabbath. The Sabbath day under the old law has to be a symbol of something better contained in the New Testament. Now, what is it?

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In reading Hebrew 4, we are told that the gospel was preached unto us (believers) as well as unto them (unbelieving Jews). John says, "He came unto his own and his own received him not." "For we which have believed do enter into rest (sabbath)," Hebrews 4:3. "Seeing therefore it remaineth that some must enter therein and they to whom it was first preached entered not in because of unbelief," Hebrews 4:6. If the rest which we have just referred to was the seventh day of the week, the Jews to whom the gospel was first preached would have surely entered that "rest," because they kept the seventh day to the letter. With this in mind it is easy to understand that there must be another rest than the weekly sabbath. "There remaineth therefore a rest to the people of God," Hebrews 4:9. The next quotation is the key to the whole question: "For he that hath entered into his (God's) rest (sabbath), he also hath ceased from his own works, as God did from his," Hebrews 4:10. (In the sense that God ceased from his works of creation we also cease from our works of the flesh.) In our own words: To enter the rest (sabbath) of the Lord we must quit our own sinful ways or works and accept the works (teachings) of the Lord. "Come unto me, all ye that labor and are heavy laden and I will give you rest (a sabbath). Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest (a sabbath) unto your souls."

It will seem quite evident by reading the third and fourth chapters of Hebrews that the rest or sabbath of the New Testament, of which the seventh day was but a symbol, is a devoted life of service to the Lord. Not just a day to commemorate the finished work of creation, once a week, but an actual consecration of our lives to God every day we live. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit," Romans 8:1. What? No condemnation? Herein is contained the true rest or sabbath of the New Testament.

The command to keep the seventh day of the Old Testament was a memorial of the finished work of creation and also a symbol of the new day or sabbath free from condemnation to the people of God. Yes, the sabbath commandment is still in force, only now we can experience the real thing instead of just a type or shadow. "Let us labor therefore to enter into that rest . . .", Hebrews 4:11. This rest is a release from sin and becomes a refreshing to our souls in a new and living way.

This subject is so great that there seems no stopping place. Not only do we cease from sin to enter into rest, but we must continue in the Lord's works of righteousness to stay there. The fourth commandment

which appears to be one the least of the Ten Commandments (if such a thing can be said), is a symbol of the true rest which can encompass the whole of the gospel teachings. This may be part of the difficulty of comprehending it fully. It is almost too great to grasp completely. By the help of the Lord I hope I have given a line of reasoning that will lead to a better understanding of the real sabbath, contained in the new and perfect law of liberty.

BRO. RUDY COVER — Route 2, Box 875, Sonora, Cal. 95370

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DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

PART 33

We come today to our concluding article of this series, "Dispensational Truth." In order to complete our discussion of the seventh Dispensation a few more thoughts should be offered. Also there are many connecting links, Scriptural backings, written in the New Testament, as well as by the prophets, which will clarify some of the arguments presented. First, we want to give what we consider Bible proof for the destruction of this present world and it's end, before the ushering in of the Resurrection-world, (the Millennium) and SECOND. that the Resurrection-world, (Christ's Millennium Kingdom, will never end.) extends for ever, after it is delivered up to the Father.

Note Isa. 24:1-6. Let us read, "BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." This verse shows the earth's complete overthrow at it's second renovation, or second, "GREAT CATAclysmic Change," at that great battle, at the GREAT DAY OF GOD ALMIGHTY, at ARMAGEDDON. "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." This verse shows us that there will be no respecter of persons, with God. The *land* shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. Let us compare these conditions of this world, with the like conditions of the world "that then was," before the flood and God's decision to destroy it with the "deluge." Gen. 6:5-8, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his

heart was only evil continually And it repented the Lord that he had made man on the earth, and it grieved him his heart. And the Lord said I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

We believe that as Noah found grace of the Lord and was saved to re-populate the earth, just so, will the 144,000 find grace in His sight and be saved for the Millennium. "The earth mourneth and fadeth away, the world languisheth and fadeth away the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (the "remnant of Israel, as we understand.) Please see also and read carefully, Isa. 24:19-21; Isa. 25:7-8; Isa. 26:20-21; Isa. 27:12-13; Isa. 34:1-8. We do not have space to write out and comment upon all these verses, however we believe they clearly clarify all our arguments, concerning the end of this "present evil world," of flesh. There are many more such proofs in Zephaniah and Zechariah also.

In support of our doctrine concerning the Millennium and that period of the world continuing for ever, we have many infallible proofs in the New Testament. We bring one from the Old Testament. Isa. 9: 6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, (Father of the everlasting age) The Prince of Peace!" Of the increase of his government and peace there shall be no end, upon the throne of David (His Millennium Throne), and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him

that put all things under him, that God may be all in all", 1 Cor. 15:24-28.

Let us sum up by turning to Rev. 20, which shews the end of the seventh Dispensation, of man on the earth, the time when God will be "all in all." "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years," Rev. 20:1. We think this will be the same 1000 years of the Millennium, the seventh Dispensation of man, a reign of Christ with all "redeemed saints," in their immortal bodies, the rest age of the world, the Resurrection World. God made the heaven and the earth in six days, and rested the seventh day, symbolizing the seven Dispensations of man on this earth. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season." We understand by this that Satan will have no power to deceive the children of men, while he is in the pit. Then when he is loosed, "for a little season," at the end of the 1000 years, when all wicked of all earth, of all time, shall be resurrected from the dead, which they will be and "are in the fourquarters of the earth." When they are resurrected, he, Satan, will then gather them and go out to deceive Christ's saints, upon the breadth of the earth and the holy city.

We have explained verses four through six of this 20th chapter, in a previous article, so will pass on the the seventh verse, "And when the thousand years are expired, Satan will be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. We understand "Gog and Magog," as used here are used as a symbol of wicked men, now resurrected, in their own bodies, such as pleases God. I Cor. 15:37-44. That the "sand of the sea" is a symbol of their innumerable number. Dan. 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We think also that the righteous saints, in that time sequence will all be in their resurrected state, having glorious bodies, in the Millennium.

Phil. 3:20-21, For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our

vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The nature of the bodies of the blinded "remnant," the 144000, sealed of Israel, we understand, that their order, or "translation" whichever it shall be, remains yet a mystery until the voice of the seventh trumpet sounds. Rev. 10:7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," Rev. 20:10-11, closes the end of the seventh Dispensation. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." THIS IS THE END OF THE PRESENT HEAVEN AND EARTH. A COMPLETE DESTRUCTION AT THE END OF CHRIST'S REIGN. THE NEW HEAVEN, THE NEW EARTH AND THE NEW CITY WILL FOLLOW. Please read the following references and consider them well. Rev. 21:1-5; Isa. 65:17; 2 Pet. 3:13; 2 Pet. 3:10.

Let us all strive to enter the New Jerusalem.

The End.

BRO. WM. ROOT — 1612 Morphy St., Great Bend, Kans. 67530

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NEWS ITEMS

1-W Workers (Additional to those in February 1st Issue)	
Dale Heisey	Dallas Center, Congregation
Single	Dale Jamison
Goshen General Hospital	12-1-67
Goshen, Ind. R. 1., Box 320	Wilbur L. R. Uplinger, Jr.
Bradford, Ohio R.1	Single
Englewood Congregation	Va. Polytechnic Institute Dept.
Herbert Parker	of Dairy Science
3-27-68	204 E. Roanoke, Blackburg, Va.
John D. Myers	Vienna, Virginia
Single	Walnut Grove Congregation
Iowa Methodist Hospital	James Kegerreis
1200 Pleasant St., Des Moines	5-16-67
Dallas Center, Ia. R. 2	

DAYTON, VIRGINIA

We feel that the Lord has been with us during the past year and we pray for the guidance of the Holy Spirit through 1969. We were privileged to enjoy two Revival efforts during the year. One was held in the Spring, with Eld. Harley Flory as evangelist. These services were held at the Cootes Meeting House until Saturday. Then we had Lovefeast services at the Dayton church, followed by Sunday services at Dayton. As a result of these meetings one precious soul was reclaimed.

In October we held another Revival, with Eld. Paul Reed as the evangelist. All of these meetings were held at the Dayton church, followed by our regular fall Lovefeast. These brethren preached the Word of God with spirit and power, and we pray that the Lord will continue to bless them and fill them with the Holy Spirit as they go forth to labor in other fields of service for the saving of souls.

We have had some sickness among us and will miss one dear sister, who was called by death. Sister Dillie Trimble of Fulks Run, whose obituary should appear in this Issue. We request the prayers of the righteous in behalf of our aged Sister, Bessie Black, who is in a nursing home at Timberville. Also, please remember Sister Shumake, who is in the hospital at Louisa, Virginia. We feel that we sustained a great loss in the passing of grandfather Smootz, Bro. Elmer Smootz. Although he held his membership in the Ridge, W. Va. congregation, he worshiped with us frequently. He whole-heartedly believed in and upheld the doctrines as taught in the Holy Scriptures and practices by the church.

We are eagerly looking forward to having the District Meeting in our congregation this spring. Some of our members, who cannot travel to other congregations, are grateful for the opportunity of enjoying this spiritual blessing and the fellowship with those of like precious faith. May we all strive more fervently to walk closer to the Lord each day and use our talents for the winning of souls. Members and friends are welcome at all times. Come and worship with us.

SISTER HILDA STRAYER, Cor.

BEAUMONT, CALIFORNIA

On March 23, Bro. and Sister Ora Skiles were with us. He gave us a good message in the morning. Bro. Milton Cook gave us a good message that evening. We were glad to have some visitors. We are always glad for anyone who can come and be with us. We have preaching every

second and fourth Sunday. Sunday School every Sunday morning and Bible Study on Sunday evening at the Winterhaven home. Pray for us that we may be faithful in His service.

SISTER DORA R. SPURGEON, Cor.

LOVEFEAST SERVICES

April 19—Plevna, Ind.

April 26—Grandview, Mo.

April 27—Bethel, Pa.

May 3—Waynesboro, Pa.

May 3—Eldorado, Ohio

May 3—Orion, Ohio

May 17—Dayton, Va.

May 17—West Fulton, O.

May 18—N. Lancaster, Pa.

May 25—Shrewsbury, Pa.

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OBITUARIES

DILLIE MAE TRIMBLE

Daughter of Eliha and Hattie Shoemaker was born at Fulks Run, Va., on March 29, 1905. She passed away January 10, 1969 at her home near Fulks Run, Va., at the age of 63 years, 9 months and 10 days.

Early in life she was baptized into the Dunkard faith and lived faithful until death, holding membership in the Dayton, Dunkard Brethren church. She took deep interest in the work of the church among the young people, imploring them to accept the Lord and walk the straight and narrow path which leads to life everlasting. With her cheerful smile she often hid her intense suffering and also brought joy to others.

In 1927 she was united in marriage to Hobart Van Trimble, who remains to mourn her passing. Also surviving are: a son, Richard Lee Trimble at home; a daughter, Mrs. Corine Wilkins of Fulks Run, Va.; a brother, Gilbert Shoemaker of Broadway, Va.; two grand-children and two great-grandchildren.

Funeral services were conducted at 2 P.M., January 13, at Mountain Grove, Church of The Brethren, by Bro. Biedler Fulk, assisted by James Dodds. Burial in the Mountain Grove Cemetery.

SISTER HILDA STRAYER, Cor.

RACHAEL LENORA MALLOW

Daughter of Julius B. and Leona L. (Ash) Forrester, was born September 19, 1938, near Clearville, Pa. She passed away at Bedford Memorial Hospital, March 18, 1969, after a short illness, at the age of 30 years, 5 months and 29 days.

She was a member of the Dunkard Brethren Mission near Clearville, Pa. On February 3, 1956 she was married to Eldon Mallow of the same neighborhood. To this union was born one daughter and three sons. She leaves to mourn her departure: her husband; the daughter Rachael; and three sons, David W., Michael E. and Daniel O., all of the home; her parents and many other relatives and friends.

Funeral services were conducted at the Pleasant Union church, south of Clearville, on March 21, in charge of Howard Surbey and Frank Shaffer. Burial in the Pleasant Union Cemetery nearby.

Who counts the years of mortal time
Which onward roll with sweep sublime?
Who counts the years that are to be

In Thy vast depth, eternity?
Oh, that our years we may employ
So that, that day shall bring us joy.
God of our years, to Thee we raise

Our tribute of unceasing praise
For mercies past, for blessings given,
For all the bounteous gifts of heaven
So teach us, Lord, to count our days
That we may wisely walk Thy ways.

ELDER OWEN MALLOW

Son of the lates Isaac H. and Rhuma Jane Mallow, was born in Maxville, W. Va., August 11, 1902 and passed from this life March 27, 1969, at his home near Clearville, Pa., after an illness of over five years, at the age of 66 years, 7 months and 16 days.

He was united in marriage to Ollie Mable (Harper) at Flintstone, Pa., March 28, 1925. To this union was born one son and eight daughters. He leaves to mourn his departure: his wife; Mrs. Loma Price, Rt. 3, Everett, Pa.; Mrs. Ilda Valentine, Star Rte., Everett, Pa.; Eldon Mallow, Rt. 1, Clearville, Pa.; Retha Matthews, Annville, Pa.; Clara Jane Strayer, Rt. 2, Clearville, Pa.; Naomi Bickerstaff, Trooper, Pa.; Ollie Noeker, Wayne, Pa.; 16 grandchildren; five sisters and one brother: Marjory Bland, Onego, W. Va.; Elsie Vance, Onego, W. Va.; Beulah

Mallow, Riverton, W. Va.; Verdie Hedrick, Elkins, W. Va.; Nela Bell, Elkins W. Va. and Holly Mallow, Rt. 1, Clearville, Pa.

Funeral services were conducted at the Stewart Funeral Home, Everett, Pa. in charge of Howard Surbey and Frank Shaffer. Burial in the Mallow Cemetery near Riverton, W. Va.

My life is a wearisome journey;
I'm sick of the dust and heat;
The rays of the sun beat upon me,
The briars are wounding my feet,
But the City to which I am journeying,
Will more than my trials repay.
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway,
Knows just what is needful and best.
I know in His Word He has promised
My strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

—○○○○—

THE WORLDLY CHURCH

PART I

In the year 1906 in the United States of America, there were one hundred and eighty-three separate and distinct denominational organization of one religion—Christianity. I am made to wonder if a railroad company would build, equip, maintain, and operate one hundred and eighty-three parallel lines through the same territory, to one terminal station?

The waste of money would be enormous, we can never measure all the value of the Church in money. Is education a question of money? If money has nothing to do with religion, will you please explain why some pastors receive ten and fifteen thousand a year while another pastor, that fills the office and does as much as the other one does, receives only around eight thousand for the service he renders to the Lord.

My Dearly Beloved, is it not a fact that professional evangelist salary is based upon his reputation as a winner, or the number of people he adds to their church membership, the more souls he adds to the Church the more he is worth and therefor is paid more?

The very fact that Christian Character is beyond price, should force us to count the cost of our Church work and watch the expenses of their maintenances and operation with the greatest of care.

I believe that the religious problems are so much more important than any other, that the very life of the Nation depends upon it. But this business of Christianity, which represents billions of dollars and a yearly cost of over seven hundred million, which is life and character and happiness, and upon which the future of the country depends, we still are willing to put it into the hands of paid preachers and the officials of the Church and never ask a question as to how one could improve the work of the Church, are we so unconcerned?

Let us not forget that every individual Christian Character is an asset to his Community. We know Christ taught economy Just think in this worldly Church, four-fifths of every dollar spent by the Church goes to maintain these denominational interestes.

Let us take just two hundred million a year, and set up a program to help the poor and needy, care for the sick, help the hospitals, by caring for some of the aged ones. This was Jesus way, and we are to follow the pattern he has set for us. He made it a very essential part of Christianity, The world Church of our day has no funds to help the poor. It is used to support ballgames, clubs, pie socials held in a hall that was dedicated for Class rooms and Church services which should represent the house of God. We read in God's Holy Word where He drove out the money Changers. Let us pause and see where we are heading, as the time is getting short, probably shorter than you think.

Now can we truly say the Worldly Churches of to-day, represents the whole body of Christian believers banded to-gether to promote the work of the Lord? To me it seems to fall short. I wonder what the Blessed Master would think if He were here today? In the Worldly Churches of today if there were Men that Loved the Lord and stood firm on the Gospel of the Lord Jesus Christ and was true to their high Calling, what light would go out from those Churches, they would not have time for Clubs, etc. If these ministers do not preach Christ and Him Crucified and the word of God. Then the members of the Congregation should be on their guard, to see why they are preaching false doctrine, as they are the ones that pay his salary.

Christ only set up one Church, not one hundred and eighty-three separate organizations, we all know Jesus did not fail as a teacher, and we do not need to rely on theologians to make his teachings clear and plain.

We know Jesus knew what He wanted when, in His prayer for His disciples, He said: neither for these only do I pray, but for them also that believe on me through their word; that they may be one; even as Thou, Father are in me, and I in Thee.

The Worldly Church of to-day have lost most of the influence of the younger generation. The sole purpose and mission of the Church is to teach the truth that Jesus himself taught, and to exemplify to the world the doctrine of the Life which, Jesus lived among men.

A Christian is one whose profession and life conforms, to the teaching and example of Jesus. We all need more of His teachings to keep us pure so we will not fall by the wayside. We need to be fed daily with the Word of God, so we can grow in Grace, and knowledge with our Lord and Saviour Jesus Christ. If we are truly His we have a desire to grow strong so our light will shine and guide others to know Him, we then and then alone can bear fruit for the Master, a sinner will then see the *Joy* of following Christ and will want to follow Him too. As this light starts to shine out from each of us, we can then go out in the vineyard and bring the lost to Christ.

It would be a wonderful thing, If our government offices were filled with men of the finest of Christian Character, also our City and County offices and Schools, and connected with public life as a whole were God-fearing men and women, Oh, what a change in this world we would see. If the young people of our day, could see by there dress and conduct that Christ was directing all there ways, how much better the young people would be. Christ would be glorified, we would have far better schools, and this world would be a better place to live. If our school system was set up under a Christian standard, beginning the day with a prayer for guidance, I am sure there would not be so much trouble with the youth of today.

To-day the parents have become so discouraged the way their Church has fallen from the things she once followed, that they stay home and send their children rather than go and take them. Our homes should be a place where we can say Christ comes first, starting the day with prayer and closing the day with prayer. Our forefathers practiced this by reading God's word each day and having a family altar where the children were taught to pray. What has happened today, are we too busy with

the radio or TV for Christ to have a place in our home. A Home that loves God will love His blessed word and have a time for reading it. When we were young, our Sunday were spent in a religious way. What about today? We should pray God to help us return to the Old ways, the old time religion and not wander too far from God.

Is our reading materials governed by the teachings of Jesus, are they fit for our children? Is their social life built on the standard Christ would have it set up under. As we look around at the Churches of today can we classify them as truly the Church Christ set up for His Children?

If a denominational organization failed to magnify its sectarian peculiarities it would cease to exist. Denominations live, not on the Oneness of Christianity, but on the difference of theology. Christianity is of Jesus. Denomination is founded of men. We are again reminded that the worldly Churches of today are not set on the standard Jesus laid down for His Beloved Church. Their ministers are forced, to preach to please the hearer things they would rather not preach, they must satisfy the theological requirements of their superior denominational offices, or not be able to hold their position.

Which way are you leading?

Selected by E. M. ALLTUS

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PRAYER GLEANINGS

It is best to check the weather report before we pray for rain.

When we work, we work. When we pray, GOD WORKS.

Talking to man about God is a great thing, but talking to God for men, is the first thing.

Count it a blessing when God delays the answer to your prayers, in order to enlarge your capacity to receive and increase your faith.

Many prayers go to the dead-letter office of Heaven for want of sufficient faith.

Prayer is not monologue, but dialogue.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matt. 7:7.

A Chinese Christian prayed a short prayer, one of which each of us could appropriately pray, "Lord, reform THY world, BEGINNING with me.

Prayer is the giving of thanks for all that has been in the past, and asking God for the needs of the future.

The POWER HOUSE is always there, So push the button labeled PRAYER.

Pray often, for prayer is a shield for the soul, and a scourge for Satan.

Prayer is the highest use to which the tongue and speech can be put.

Satan trembles when he sees a contrite person on his knees.

Lord, we pray not for tranquility, we pray that thou grant us strength and grace to overcome adversity.

Each prayer is answered, that is so: but for our good, it may be "NO."

When praying, do not give God instructions, just report for duty!

Daily prayers lessens daily cares.

If we would have God hear what we say to Him in prayer, we must be ready to hear what He saith to us by His Word.

Prayer is the preparation for danger, it is the armor for battle.

The proper attitude in prayer is when soul and body are on their knees.

Pray hardest when it is hardest to pray.

"Men ought always to pray," Luke 18:1.

"Pray without ceasing," I Thess. 5:17.

Prayer changes things!

Never be so preoccupied and so engrossed in other matters, that you never give the Lord a chance to TALK WITH YOU.

You can not properly pray for the saving of souls and withhold your own effort.

George Whitefield, the famous English Evangelist, prayed, O LORD, give me souls, or take my soul.

Henry Martyn, the great missionary to India, kneeling on India's coral strands, prayed, Here let me burn out for God.

Would that each of us could pray as is recorded of Thomas Kempis, in the fourteenth century,—Lord, give me what Thou wilt, and how much THOU wilt, and when THOU wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt.

Dwight L. Moody prayed, Use me, my Saviour, for whatever purpose and in whatever way thou mayest require.

A soul, eager to take the gospel to the lost, knelt before God and prayed, Lord, send me to the darkest spot on earth.

A missionary, leaving home for India, at separating from her family, turned to God and prayed, Lord Jesus, I do this for thee.

Our prayer life is like a barometer, it shows our spiritual condition.

Prayer is like a tuning fork, to get us in tune with God.

Prayer is a guard, to keep the fort of our hearts.

When we rely on self, we get what self can do. When we rely on God, we get what God can do.

"But thou, when thou prayest, enter into the closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt. 6:6.

Selected and compiled by

BRO. PAUL R. MYERS — Box 117, Greentown, Ohio 44630

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PETER DENIES HIS LORD

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. This is a sad picture of the being which God created, above all other things that He created. However this short and cutting accusation is true, as we shall see from good and evil beings, in our lesson. Is it any wonder that man needed a Saviour? We can also see why the mercy of God supplied a Saviour. However we cannot see why weak, sinful man, in general, will not accept and follow this Saviour?

After Jesus had washed the feet of His disciples in the upper room, He gave them precious instruction to comfort and to guide them in the coming trying days. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another," John 13:34-35. My what a wonderful commandment this was. The good it could accomplish for mankind is unestimable. Alas, what weight does this commandment bear upon our lives today? Upon my life?

Peter has grasped the weight of some of the commandments of his Lord. So Peter promises to be faithful unto His Lord, even unto death. However the truth of our text is known to Christ and He tries to fortify Peter, by warning him of His heart and just what He will do under the test, John 13:36-38. Compare these verses with: Matt. 26:33-35; Mark 14: 29-31 and Luke 22:33-34. The words of John give us Christ's understanding of our text and a New Testament warning to each of us. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man," John 2:24-25. Am I yet carnal?

Following the betrayal and arrest of Jesus in the garden, He is bound and brought to the house of Annas, a former high priest, John 18:

12-14. True to his promises, Peter did not forsake Jesus and flee as many as the others did. However he did accept the carnal compromise and we understand just follow close enough that he could see Jesus. The other disciple who followed is usually understood to be John, although he keeps his name in the unknown, and he likely fared better than Peter in the questions put to him, because he was older and also a personal acquaintance of many in the Court.

The scene of Peter's denial of Jesus was in the courtyard of the High Priest. No doubt the first challenge to Peter and his first denial of his Master, took place as soon as the disciple was entering the courtyard. Peter's answer likely did not surprise the damsel at the door, as she expected just this answer under the circumstances. However it did incriminate Peter and later, as he thought upon it, it no doubt shook his conscience to the extreme. This denial took place only a few hours after Peter had made that solemn promise. For us to point a finger at Peter means nothing, but for us to take a lesson from it to our own heart, may bring us to eternal salvation. "Wherefore let him that thinketh he standeth take heed lest he fall," I Cor. 10:12.

The trial of Jesus proceeded with all speed, while unjustly and falsely accusing Him. However Jesus was not prevailed upon, He did not get angry, He did not even, through fear, try to defend Himself. He frankly explained that His teaching had been given openly, in public places and in a way that all could understand it. These truths they could not deny. There was nothing proved against Him that would justify the smiting and beating, which they hurled upon Jesus. No doubt His simple innocence angered His accusers, as they wanted hasty execution, before the justice of the matter could over-rule. Alas, the heart of sinful man truly is deceitful and it actually is desperately wicked. Is there any chance that our heart is deceitful and perhaps even desperately wicked and we do not know it?

But we notice that our text applies also to the heart of good men, as Peter. Peter thrice denied that he knew his Master. He thus showed the Divine foresight of his Lord, who only a few hours before had predicted this denial. Ah, the weakness of our carnal flesh, and the danger of our self-confidence. Let us note that it was not his faith that failed, but his courage. How easily am I discouraged? Praise the Lord, Peter did not go farther into sin as Judas did, but he repented and wept bitterly. Does our pride ever keep us in sin? Peter was tested perhaps even by His Lord, after His resurrection, John 21:15-18 This time Peter

stood strong and we do not even find that he became angry with his Lord. No doubt Peter was stronger than the first time he was tried. Do we resent testing? Am I strengthened by my trials? As long as I do not lose faith or curse God, I will be stronger because of my problems and trials. When we realize that we are human and carnal, and lean heavily upon our Lord and Master, through repentance and prayer; then we can be certain that we will be lead safely through the trials and problems of life. Our Lord advised us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. 11:28.

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FACING THE SUNSET

Facing the sunset, no dawn of the morning
Lost in the wonder of heaven's bright glow,
One glimpse of His face in radiant beauty
Will more than repay every trial below.

Life has been sweet with all God's blessings
Family and friends and rest in His love,
Oh to be like Him, in kindness and mercy
Is the prayer I am sending to Jesus above.

Joy of the reaping in God's holy service
All of earth's riches and joys cannot compare,
Just to kneel at His feet in real intercession
And know He hears and answers my prayer.

Facing the sunset, no joy of the morning
In the city up there where never comes night,
The City of God, His throne but no temple
With angels and loved ones, wonderful sight.

I'll labor for Him with my whole heart rejoicing
Pressing steadily on until set of the sun,
Then in that City 'tis certain He will greet me
Rest, my dear child: thy work is well done.

Sel. by SISTER EFFIE MORPHEW

HER BEST DAY

My husband's grandmother recently passed away. She lived a rich, full life and died at the age of 81 years. She is now with her Lord and Master. On a sympathy card we received from a loved one was penned, "The day Grandma Mildren passed away was her best day!" That started me thinking. Her best day....

Many special days stood out in my memory. My wedding day; the day so anxiously awaited finally arrived and my dear husband and I became one in the Lord. There was the day when our first child was born. With mixed emotions I gazed on that precious gift from God nestled in my arms. The wonder of birth so fresh upon my mind and my whole being rejoiced. Soon the day quickly arrived when she went off to her first day of school. In memories eye I can still see her as she skipped off to school; her curls bouncing, trying to keep up with her. Yes, you remember those special days you hold so dear.

You, also, remember that day when you met the Master face to face. As you placed your hand in His as you walked through that triune gate of baptism . . . born into the family of God. Turning your life fully over to Him and knowing for sure you are now a child of the Heavenly King. And the wonderful assurance and joy of having your sinful past blotted out under His precious blood; never to be remembered again. Glory!

Yes, we all have those special "best days" that we keep stored in our golden box of memories. But have you ever thought, dear reader, that there is a day that will far surpass any of our "best days?" The day we shall leave this old world behind and be with our Jesus. Yes, that truly will be our "BEST DAY." no day here on earth will ever be able to compare with THAT DAY!

But then I am wondering, dear reader, will that day be your best day? Are YOU looking forward to the day when you will stand before Jesus? Or when this question comes to your mind do you try to push it out? Do you try not to think about it? As you stand at the foot of the "Old Rugged Cross;" think of the precious, life-giving blood shed there for you. You must either receive Him or reject Him. You cannot be neutral when this question is before you. Why not receive Him and let Him take control of your life? John 1:12 tells us, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Just think . . . the sons of God. To belong to Him! Hallelujah! Yes, you can look forward to seeing Jesus face to face some day. That day can be your "BEST DAY"!

PHYLLIS J. SWALLOW — Capistrano Drive, Kalispell, Montana 59901

THE NIGHT LIES DARK

The night lies dark upon the earth and we have light:
 So many have to grope their way, and we have sight:
 One path is theirs and ours — of sin and care,
 But we are borne along, and they their burden bear,
 Footsore, heart-weary, faint they on the way,
 Mute in their sorrow, while we kneel and pray;
 Glad are they of a stone on which to rest,
 While we lie pillowed on the Father's breast.

Father, why is it that these millions roam,
 Through devious paths so far away from Home?
 Is it enough to keep the door ajar,
 In hope that some may see the gleam afar,
 And guess that that is Home, and urge their way
 To reach it, happily, somehow and some day?
 May not I go and lend them of my light?
 May not mine eyes be unto them for sight?
 May not the brother love Thy love portray?
 And news of Home make Home less far away?

Sel. SISTER MONTEZ SIGLER

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"STILL PURSUING"

A READER sends us a newspaper clipping which discusses briefly one of those "inalienable rights" of human being, according to the American creed, stressing the point that it was not the right to happiness which our fathers were so jealous of, but the right to pursue it. "Life, liberty and the *pursuit* of happiness" — this is what they coveted.

The best in human nature rebels against society, against reaching the end of the road, against having nothing more to do. What we want is a chance to go on. We want to do the next thing and we want to have next things to do.

And the best in Christian nature demands this also. Not having already obtained but pressing on — that was Paul's experience and that is real living. Going on unto perfection, not reaching it, but always going on toward it — that's the idea.

The pursuit of something good is the only thing that makes life tolerable, and the thing that makes Christian living glorious is that the promotion of the Kingdom of God gives us the very best thing to pursue.

H O W ?

If you are one who wants to be a
Christian,

And you would like to know
just what to do,

Don't listen to the modern Bible-
twisters,

But hear the words of Christ;
for they are true.

Come after me . . . these are the
words of Jesus

To you who grope in darkness,
seeking light,

He guides our steps and brings us
safe to heaven,

If we will only hear and do what's
right.

Deny yourself, because the door
is narrow,

And Jesus said that few will en-
ter in.

You cannot follow Christ, and serve
another;

You cannot be a saint, and choose
to sin.

Take up your cross. Leave every-
thing for Jesus,

That love of sin and worldliness
may die.

If you have faith enough to follow
Jesus,

Surrender all. And tell the world
good-bye!

When, daily, we must die this
death with Jesus,

We daily need the life that He

can give.

So daily we must eat the bread of
heaven,

And feed on all the words of God,
to live.

And follow Christ! not man-made
creeds or doctrines,

Or some great church, or leader,
Trust in Him.

And do the things that Jesus Christ
commanded.

Cut off the arm that causes you
to sin.

The life that Jesus gives is more
abundant

Than any life that you or I could
choose.

For Jesus is our Saviour, and He
loves us.

But those who gain the world . . .
how much they lose!

This world is lost in sin and false
religions,

And priests and preachers lead
the sheep astray.

But Jesus is the Way, and we can
trust Him.

So ask this question: What does
Jesus say?

—o—

Wealth, Ah! We cannot take it
with us, but how we got it may de-
termine where we go.

—o—

The trouble with a skeleton in the
closet is that it does not stay there.

—o—

A MOTHER'S PRAYER

Dear God, my prayer is for the young;
 They are so vulnerable (I have a son),
 Please, let them keep each dream and hope,
 Envisioned, lined by a wider scope;
 Let faith in You bring them the light,
 Plus strength, to banish wrong from right.
 Give mercy, tolerance and heart to learn,
 To Counsel and to take the hurt, the good.
 Direct them in your image rare is
 My touching, growing, living prayer, Amen.

Sel. by Sister Jeanette Poorman

SUPPOSE?

Suppose the Lord should begin tomorrow, to make people as sick as they claim to be on Sunday. Suppose the Lord should take a way from it's parents, the child they use as an excuse for staying home from church. Suppose the Lord should make some people as poor as they claim to be, when asked to help support His work. Suppose the Lord should have everyone stoned for covetousness, as He did Achan. Suppose the Lord should strike dead, all who lie about their tithes and their giving as He did Ananias and Sapphira.

SUNDAY SCHOOL LESSONS for MAY, 1969

PRIMARY LESSONS

- May 4—Jesus' Early Life. Luke 2:38-52.
 May 11—Jesus' Baptism and Temptation. Matt. 3:13-17; 4:1-11.
 May 18—Jesus Begins His Ministry. John 1:35-51.
 May 25—Christ's Authority Demonstrated. John 2:13-25.

ADULT LESSONS

- May 4—Philip Planteth the Church in Samaria. Acts 8:1-13.
 Are people healed today as they were here?
 Why were these people baptized?
 May 11—Mother's Day. Ruth 1:1-19.
 Why did Ruth want to accept Naomi's way of life?
 What was there about Naomi that drew Ruth to God?
 May 18—Peter and John Sent to Samaria. Acts 8:14-25.
 If Simon had been baptized, why had he not received the Holy Ghost?
 How did Peter know Simon's heart?
 May 25—Philip preaches Christ to the Eunuch. Acts 8:26-40.
 Is Verse 31, an indication that a person cannot read for himself and understand enough to be saved?

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR CELESTIAL BODY

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy," Luke 24:50-52. One of the purposes of Christ's coming was to make reconciliation between heaven and earth. He had business to do both places and having finished His work upon earth, He returned unto heaven to communicate with the Father, on behalf of those who believe in Him and serve Him. He ascended from Bethany, which was near Jerusalem and joining the Mt. of Olives, from whence He had done many wonderful works.

We read of only a selected few to whom He appeared in the entire forty days after His resurrection. No doubt the ascension took place very early in the morning, before a chosen few witnesses. What did He do just before He ascended, "He lifted up his hands, and blessed them." Before God manifested His great power to the children of Israel, Aaron blessed the people. The disciples were representatives of God's people. Here Christ manifested "that He loved unto the end." He left them during the blessing and that blessing continues for all who faithfully serve Him. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed," Gen. 12:3. Verse 52 implies that the disciples were as understanding of Christ's mission upon the earth, and as devoted to the plan of salvation as they had ever been. Here was true worship of our Lord and let us notice that it brought the worshipers great joy. How much joy am I missing in my journey upon the earth?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1:9-11. While the disciples were receiving His blessing, He was gradually taken up and a cloud received him out of their sight. Here we fully see Him ascend in His Spiritual body, raised in power and incorruptible, similar to the way He arose from the grave, He now arose from the earth. A bright cloud overshadowed Him in His transfiguration, "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him," Matt 17:5. No doubt the ascension scene was similar.

It is astonishing how minutely He fulfilled all the Prophets had told of Him. Here again we find prophecy fulfilled, "Who maketh the clouds his chariot: who walketh upon the wings of the wind," Psa. 104: 3. Are not clouds often a communication medium between heaven and earth, by which God's mercies descend unto us and our prayers ascend unto Him? The disciples were so amazed by this happening, that they continued to look after Him even after the cloud had hid Him. Christ had told them to expect something like this, "And the light shineth in darkness; and the darkness comprehended it not," John 1:5. Alas, His reality was unbelievable.

Now the angels questioned the disciples and stirred them with the fact that they were still men. Perhaps they wondered of the disciples. What more do you look for? They were given a work to do upon the earth and why not be busy about it. Again they were reminded that Christ is coming again and you should be getting ready for His coming. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:28. Yes our faith should be strong because we are warned often of His second coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," I Thess. 4:16. Such truths are far too valuable to lose, though we know too little about them to fully realize their importance to us. Such revelations should comfort and encourage us in our trials of the christian life. Is my faith built upon the solid rock, if so who shall separate us from these valuable promises of our Saviour?

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," I Cor. 49-52. Through our descent from Adam, we must have weak, frail, mortal bodies before we have Spiritual bodies. However if we are true believers in Christ it is just as certain that we will have Spiritual bodies as it now is that we have natural bodies. The dead in Christ not only shall rise but shall rise with a glorious body. Flesh and blood which is subject to corruption cannot inherit the heavenly kingdom. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," I Pet. 1:3-4. When once we take on the incorruptible, eternal, ever-lasting bodies, we are then fitted for our heavenly abode.



A TRIBUTE TO A CHRISTIAN MOTHER

Yes, it truly was Mother's day. She was somebody's mother! As she lay there still and cold in death, there was a look on her face that spoke of joy and happiness — a completeness. The victory was now hers. She had lived her life and was now with Jesus. Into the minds of many of her loved ones came the oft-quoted verses, "Blessed are the dead which die in the Lord," and "Precious in the sight of the Lord is the death of his saints." That was comfort for the family. They believe that someday she will be resurrected to a newness of life. Yea, one of the best proofs of the truth of the resurrection is the passing of such women as this mother. No christian can believe that death is the end for one who lived and served as this mother had.

Now her children will know far more than ever before how unselfishly their mother had lived, how devoted and consecrated had been her service to them and to others. They will realize that when "m" is taken from "mothers" then "others" remains and they know that this mother truly lived that way. They will remember now how she was never too busy to take time to listen to their most insignificant troubles, and how she shared in all their trials and cares, in their joys and sorrows. She had walked through the valley of the shadow of death that they might live.

She had spent many sleepless nights nurturing and caring for them. When they were sick, her untiring watchfulness, her soothing hand, and her comforting voice were great aids in restoring them to good health. Her patience and willingness to give of her time and energy are now more keenly appreciated than when she was living. Those nearest to her recall how each day as she went about her duties of homemaking: washing, ironing, sewing, mending, sweeping, cooking, etc., her cheerful and sunny disposition never changed.

Yes, she was a beacon light and a guiding star to them in their home. Surely she was a precious possession sent them from God. "A woman that feareth the Lord, she shall be praised." Many were the times she had prayed for the safety of her children. Many were the times she had prayed that God would keep them from straying into the world of sin. Many were the times she had prayed that she might in some way be responsible for their being "strong in the Lord." Never did she think of her sons or her daughters as unworthy. She loved them to the end.

This mother's death brought an emptiness, a throbbing void, into the hearts of those who knew and loved her. Yet, there is something beautiful about the passing of such a noble christian character as this. Even though she has gone away, her influence lives on and on. Her love endured through all things. Always she had loved with a deep, strong, deathless love. This her children will continue to feel throughout the years. Chapin said, No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and it grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

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As her sons and daughters bade their mother the last farewell, one stepped forward and said: Out of a world of mothers, to think God gave me you. How thankful I am for a mother who taught, both by word and example, that the most important things in life are not material; but that true joy comes only in putting first things first. Now that she has gone home, and I look back over her life I am impressed by the patience and faithfulness with which she tried to make my christian life a real joy to me. When I was rebellious or wayward, in word or in deed, the hurt expression on her face, and the tear which stole down her cheek had much greater power over me than any reprimand could have had. Prayer was the source of her strength, and the channel through which she so richly gave to her family and church. She left us, her children, a heritage far more precious than gold. Thank God for such a mother.

So they bowed their heads in humble submission to their God that willed it so, and found consolation in the blessed hope that she shall live again.

Sel. from *Christian Monitor*

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A MOTHER'S APPEAL TO HER SON

Do you know your soul is of my soul such part
That you seem to be fiber and core of my heart?
None other could pain me as you, son, could do,
None other could please me or praise me as you.

Remember, the world is quick with it's blame,
If shadow or stain ever darken your name.
Like mother, like son, is a saying so true,
The world will judge largely of mother by you.

So now in your task, if task it shall be,
Just let your life speak to do homage to me,
By letting it say when your race you have run,
She's reaped as she sowed, this man is her son.

Selected.

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THE WORLDLY CHURCH

Part 2

The Churches of today are not built in a religious Spirit. Members of the congregation go out in various business places and ask for donations, to help erect a place for worship, and if they do not donate to them they lose some of their trade. Do we find any where in God's Word telling us that Jesus sold any thing in the church to Individuals? Memorial windows, etc., having it set up so that only a few of the richest of their congregation could purchase, so their names would be heralded to the world and others who with their little contributed more, in proportion, than those who were given the honor.

Now how can an institution which is not Christian in Spirit, in name, in policy, in teaching, or in example—produce Christian Character in the world? Making a mock of religion, how can we expect the world to believe in us or have any respect for the Beloved Church. Is it a question of the Church saving the people, or the people trying to save the Church. Let us strive to-day to make the Church a place the world will look up to and long to be a part of, and then we will go forward in the Masters work and save some of the lost.

To save the Beloved Church we must have sincere Christian leaders, ones that have come out from the world, having their sins washed away in the blood of the Lamb. Walking in the straight and narrow way and led by His spirit. This way we can bring the Church back to God. The messages must come through the Holy Spirit. Preaching God's precious Word not for money but for lost souls. I often think of the sacred ministers who are sleeping beneath the sod and their Spirit is with God. Many of their messages were given to them through the Holy Spirit behind the plow, or in a corn field, where they received their living making it by the sweat of their brow. Their messages were inspired and souls were saved.

When we hear messages from men called of God, who have dedicated their lives to be used in His service, one is made to feel they never want to walk in the way of the world any more, but get closer to God. These were not afraid to preach the whole Gospel of Jesus Christ, Many times these faithful servants had to work hard all week in the field to make a living for the children God had intrusted to their care, and on the Lord's day many times walk for miles to deliver a sermon to some distant congregation, receiving only their good wishes. They were not expecting any money, but a reward hereafter and souls were finding the Christ and

were being added to the Church through Baptism. Here is a poem written by one of these precious souls who preached for 60 years, not for money but to save souls. By Bro. James A. Sell of sacred memory.

Through God's rich grace for sixty years

I told of His great plan—

Of his salvation full and free,

To save rebellious man.

Now as I take a backward look,

And view the way I trod,

I realize the beauteous work,

Of leading souls to God.

And if the work was sometimes hard

Through opposition strong,

My zeal for God and faith in him,

Filled all my soul with song.

I'm nearing now the point in life,

Where trophies are laid down,

Where souls we won like stars shall shine,

To deck the victor's crown.

I'm waiting for the signal that

Shall speak my full release,

My welcome passport to the present

In realms of perfect peace.

And when my feet shall reach the need

Of dusty paths they trod,

I, too shall with the angels sing

Beside the throne of God.

Bro. James A. Sell, of sacred memory, was born November 25, 1845 and was elected to the ministry in October 24, 1865, a month before he was 20 years old. I was acquainted with this veteran of the Cross and heard him preach. He preached on his hundredth birthday in his home church, although he was nearly blind, they said he preached a wonderful sermon.

Ministers like him were free to preach the whole Gospel, not like many in the worldly Churches of this day. Today they have mostly paid ministers, in his day they preached because they were called of God. They worked with their hands to feed the family. What a difference. Today they are powerless, what a pity, but it happens when they are the product

of denominationalism; and are trained in the denominational school; and are controlled by them. God help them to have the courage to step aside and go back to that straight and narrow way that leads to life everlasting.

When Jesus sent the twelve out, He told them to take nothing. They were not loaded down with a suitcase of Denominational literature, and everything in the way of the latest apparel. If they went out and preached Christ their needs would be supplied.

Today in the Churches, if the minister does not preach as he is requested, he has to vacate. It seems not to make any difference how sincere and how Godly the individual is, they must obey their superiors. How could one being filled with the Holy Spirit, preach under these environments? I feel sorry for them, some are good Christian Men trying to do the will of the Lord. This world does not need money, it needs the word of God.

Under this set up, the minister has very little time to tell the story of Christ, who died for you and me. Take a denominational system, this is about the way his time is taken up. Ten percent social visitor, tea-drinker and diner, five percent handy-man and speaker for all boosting clubs; five percent protector and comforter of that portion of his membership who, because their deeds will not bear light, must live under the

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cloak of the Church; and fifty per-cent public entertainer. This is sad to say but he has only five per-cent left to tell the story of Salvation, which alone, constitutes one hundred per cent of Christianity.

When the Christian religion was first given to man, twelve Christians upset the world and brought into human affairs a Spiritual force which made its mark on every page of human history, with the simple truths of Jesus' training. These twelve men stood against the world and won. Their message was the one that was delivered by their Blessed Master: by the wayside well, in the fields and villages, streets and mountains, this message became more powerful in the world than the armies of Rome. Just twelve Christians against the world.

SISTER E. M. ALLTUS — Modesto, Cal. 95350

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One may and should go from men to follow the truth; but one must not go from truth to follow men.

— CHILDRENS PAGE —**FLIGHT INTO EGYPT**

King Herod waited and waited for the Wise Men to return, but they never came. They had planned to return and tell the king when they had found the baby Jesus. They thought that Herod really wanted to worship Him. After waiting for their return for nearly two years, Herod probably sent messengers to Bethlehem to see what had happened to the Wise Men. When he found they had tricked him and left another way, he was furious. Because he was a wicked king, he ordered that all the children, two years and younger of Bethlehem and of the region around it, be killed!

God was watching over His Son and sent an angel to warn Joseph in a dream saying, "Arise, and take the young child and His mother and flee into Egypt, and be there until I bring thee word: for Herod will seek the young child to destroy Him." Joseph didn't waste any time, but started out in the night. The border of Egypt is only about 100 miles from Bethlehem. Today this wouldn't be a very long trip with good roads and by car but by going on foot or maybe with a donkey it took several days. They had to travel over desert land with very little water. We don't know just where Joseph, Mary, and the little Jesus lived in Egypt, but suppose they went to some town where there was food and water and work for Joseph.

After Herod was dead, the angel again appeared to Joseph in a dream and told him to go back to the land of Israel. So Joseph did as the angel said and came into the land of Israel. Then he heard that the son of Herod was king in Judea and was afraid to go on. The angel came to him again in a dream and warned Joseph to go into the land of Galilee to the city of Nazareth. This was the home town of Joseph and Mary.

After being in the land of Egypt, away from friends and loved ones, we can imagine that Joseph and Mary were so glad to get back to their homeland. Wasn't God wise to trust His Son into the care of Joseph and Mary, who always did what the angel told them?

BRO. RUBY COVER — Sonora, Cal. 95370

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Criticism is the disapproval of people, not for having faults, but for having faults different from our own.

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NEWS ITEMS

HISTORY BOOK REPRINTED

A reprint has been made of "History of the Church of the Brethren of the Eastern District of Pennsylvania, a 670 page book, originally printed in 1915. The majority of the Church of the Brethren and its branches date their ancestry in Eastern Pennsylvania. The price of this book is \$6.00 plus tax.

JAMES E. BRUBAKER, R. 1, Ephrata, Pa. 17522

GOSHEN, INDIANA

The Lord willing, the Goshen congregation will be holding their Revival meetings, July 6—20, with our Harvest meeting on Sunday, July 20. Bro. Dean St. John will be our evangelist. Our fall Lovefeast will be Saturday, November 1, with the services beginning at 2 P.M.

SISTER MAXINE SWIHART, Cor.

T H A N K S

I wish to express my sincere thanks to all the Brethren and Sisters, who remembered me on my birthday with cards, gifts and letters. I thank the Lord for true Christian friends in a time of sorrow. May the Lord richly bless each of you abundantly.

SISTER DOROTHY MARKS

WAUSEON, OHIO

The Lord willing, the Lovefeast services at West Fulton will be on Saturday, May 17. There will be services all day on Saturday and Communion in the evening. You are invited to attend all of these services.

SISTER LEOLA BECK, Cor.



THE GLORY OF THE RESURRECTION

One of the greatest pleasures that we will ever know
Is the glory that is Easter when the world is all aglow.
We can see the resurrection in every growing thing.
The new grass in the meadow, the trees and flowers of spring.
The promise of a future life is there before our eyes;
The birds are singing sweetly, no cloud is in the skies.
The season brings us hope, cheer and faith in fellowmen;
Perhaps this happiness will last until springtime again.

SELECTED.

General Conference Preaching Program

— of the —

DUNKARD BRETHREN CHURCH

to be held at

COVENANT HEIGHTS' BIBLE CAMP

near Estes Park, Colo.

JUNE 7 through JUNE 11, 1969

TIME	SPEAKER	SUBJECT
Sat. P.M.	—Joseph Flora	To Be Supplied
Sat. P.M.	—Laverne Keeney	To Be Supplied
Sat. Eve.	—William Root	To Be Supplied
Sun. A.M.	—James Kegerreis	To Be Supplied
Sun. A.M.	—Paul Myers	Fire and Sin—Isa. 9:18
Sun. P.M.	—Charles Leatherman	To Be Supplied
Sun. P.M.	—George Replogle	To Be Supplied
Sun. Eve.	—Vern Hostetler	A Heritage—2 Tim. 1:15
Sun. Eve.	—Hayes Reed	A Call to Youth—Eccles. 12:1-7
Mon. A.M.	—Bible Study: Adults	The Blessings for Covenants Kept
	Children	The Creation, Gen. 1 and 2
Mon. A.M.	—Warren Smith	To Be Supplied
Mon. P.M.	—David Kegerreis	To Be Supplied
Mon. P.M.	—Ray Reed	Who Do I Please?—Rom. 15:1-3
Mon. Eve.	—Emery Wertz	The Man With the Bag
Mon. Eve.	—Ora Skiles	To Be Supplied
Tues. A.M.	—Bible Study: Adults	The Curse for Broken Covenants
	Children	Joseph
Tues. A.M.	—William Carpenter	To Be Supplied
Tues. P.M.	—To Be Supplied	To Be Supplied
Tues. P.M.	—David Skiles	To Be Supplied
Tues. Eve.	—Dale Jamison	Missionary Sermon

DOES JESUS LIVE IN MY HOME?

Home and Jesus should be inseparable. Husband and wife need the clasp of the infinite love of Jesus to keep their hearts true to each other, and as parents they need His divine guidance, strength, and wisdom in the training of their boys and girls.

This is a very great subject. It is very beautiful, but it is extremely important, and because as I look back I see so many things that I might have done better, today I speak very humbly and prayerfully.

I think it was D. L. Moody who said, "Youthful sins lay the foundation for aged sorrows." As we become parents we understand lots better our mothers' concern for us when we were young.

What is a Christian Home?

A Christian home is one where Jesus lives. When conditions are as they ought to be, it is a suburb of heaven. It is a type of heaven; it is the center of life's tenderest memories; it is the training time for eternity; it is the blossom of which heaven is the fruit.

When we think of HOME, we think of father, mother, and children. It is the oldest and most important institution on earth; and as mothers, grandmothers, and future mothers, we have the biggest job in the world—that of teaching our children to love the Lord, of training them for Christian service, and of preparing them for eternity. The attitude of a mother is in a great responsible for *chilling* a place into a mere house or *warming* it into a HOME. I can think of nothing more sad than to have a child lost for eternity. So we ought to make use of the golden time when we have them with us, for all too soon they are gone. This is more of a reality now as our babies or younger children are growing up. Always before as they grew older and were able to wash and comb their hair, read their own stories, play games together, there were others to take their places. But when the last one is growing up and we sit alone, things don't seem quite the same somehow.

In comparison to the rest of God's creation, children have a much longer period of helplessness or dependence upon their parents. "Have we spent the time wisely when we had our children those early years, or were we too much concerned about a weedy flower bed, or a dirty window, or a dusty living room, to answer the simple question, to fix the little tractor wheels and doll heads, to read the stories, and really to live WITH and FOR our little ones?" That doesn't mean that we can afford

to be careless, extravagant, or negligent, but that NOW is the time to make that home CHRISTIAN and to prepare for happy memories tomorrow.

Memories of Home

What will our children remember about their childhood home? Will that memory linger long and thrill their souls? Memory is a blessing when the recollections are pleasant. When our young folks grow up and go away to college, get married, or start a business of their own, will they sometimes steal off alone and think of the old home? will they remember happy family gatherings, such as picnics in the woods? Will they see again the crooked apple tree, the swing in the haymow, and the wren house under the summer kitchen roof? When we think back we remember our mothers singing such songs as, "There's a Land That Is Fairer Than Day," or "'Tis so Sweet to Trust in Jesus," or "When the Roll Is Called up Yonder." Just what will our children remember about us?

Witnessing in the Home

Nowhere is the witnessing for God more vital than before one's own family. Someone has said that 6,000 babies are born every day. Each one is a bundle, alike precious to God. In each one lie hidden great possibilities. He may become a Moses or a Paul, or a gangster, and a great part of the responsibility for this choice depends upon us as parents. When parents fail, the most powerful influence in the life of the child is gone. Bro. M. L. Troyer said, "The most solemn thing in the world is our accountability to God." This is a sobering thought as we think of bring up our children.

Children have only one childhood. We may fail in business, see our mistake, start over and make good, but if we fail in teaching and training our boys and girls, we can never do the job over.

THE Problem of Being Too Busy

Perhaps one of the greatest temptations that comes to us as mothers is to become too engrossed in things, overcharged with the cares of life. We are very busy, but we don't always do the most important things first. We go away so much that we have to hurry more to get the work done in less time. In the rush and worry we become impatient, irritable, and thoughtless of those who need us most. We forget the little things that mean so much to our little folks. Sometimes I wonder, *How much dare* we go away (I mean in Christian service) without neglecting our own

family? Might there ever come a time when we'd wish we had spent more time together when we had them with us? Or what do we do now that we ought to leave undone? I have not yet answered that question to my own satisfaction, but I've often wondered.

Mother's Responsibility in the Home

We said earlier that our greatest influence upon the child is during the first six years. After that time he is influenced by teachers and preachers and friends, and we are more or less on the sidelines, but our responsibility is NEVER DONE. Motherhood is a life-long vocation. It is the highest calling and the noblest work. We cannot always GO with our children but we can always PRAY. Jesus often prayed all night. Sometimes our concern might rightly keep us from sleep. With evil everywhere as it is now, how can we guide growing children? It is Not easy. WE NEED Jesus in our home, for there are many powers that draw boys and girls away from the truth. A certain mother said, "I don't fear persecution for myself, but for my children. Are they grounded in the faith so that they will stand firm when testings and trials come?" Has she a right to such a concern? Surely her teaching and praying will not be unrewarded. It is a great comfort to know that we can be "workers together with God" in bringing up our children, to know that He can solve every problem and heal every heartache, and to claim the promise that "all things work together for good to them that love God, to them who are the called according to his purpose," Rom. 8:28.

Responsibility to Other Children

But how about those other boys and girls? Surely we believe our first responsibility is to our own children, but may we not forget those other boys and girls who have *no* praying fathers and mothers, *no one* to pray for them. God pity the child who is not on somebody's prayer list in such a time as this!

Not too long ago we saw a sweet little nine-month-old baby whom her mother traded on a car. There was no fond farewells, no tears at parting. What such children are missing, with no loving mother to tuck them into bed and to shower them with kisses, no kind daddy to play with them and watch them grow! They never hear their parents pray.

Some time ago I heard a man say he visited an eleven-year-old boy in the hospital who had been hit by a car. He asked, "Son, did you pray last night?" "No, sir," the lad said. "Didn't your mother and father teach you to pray?" "No, sir, I never heard about praying."

Shifting Responsibility

Does Jesus Live in My Home? This subject is quite inclusive, because it is so big and it has many parts to it. Because of the greatness of our task as mothers we are never justified in shifting our responsibility to others, including baby sitters. Never under ordinary conditions should children be kept home from church services with baby sitters. It *may* make them inclined to stay at home when they are older.

The Family Altar

We spoke of training our *own* children *ourselves* as much as possible. The importance of our habits and attitudes cannot be overestimated; neither can we be too careful as to the type of toys, reading materials, and pictures we have in our homes. Unity and co-operation, our tone of voice, and our conversation are very important too. Is our conversation characterized by faultfinding and gossip? Do we criticize our teachers and preachers in the presence of our children? Do we have a family altar? There is perhaps nothing that they will remember longer, or that will be a greater blessing to them throughout childhood, youth, and old age than the memory of a *sincere family altar*. Children may leave home but none can ever *run away* from *thoughts of home* and prayers of loved ones. Do we really pray, or is our family worship just a part of our daily routine engaged in to sort of ease our conscience? Do we hurry through our devotions so we can get another room cleaned today or maybe go on a shopping trip?

Right Attitudes Toward Our Children

I appreciate the attitude of the late Dean Luther Weigle of Yale University. He was busy in his study when the door opened and his little boy appeared. "Now, what do you want, son?" he asked. "Oh, nothing, I just want to be with YOU." What father could refrain from giving him a fond hug and a shower of kisses and then let him go off to play with a light heart and kindthoughts of his busy father! Do we send our children off to work or to school with a pleasant farewell so that every time they think of home that day it will be with pleasure? Suppose something tragic should happen while we are "absent one from the other." How much better they can study and how much happier they can play when they leave home with a mother's smile!

Directing Our Children to God

The subject isn't exhausted. I couldn't do that if I had lots more time, but we trust that we may each one recognize his responsibility and privilege as a mother a little more than we ever have before.

A certain father and mother had one boy. He was the only child and they loved him dearly. One day he took sick. His condition became very serious. In the forenoon the doctor said, "He can hardly live until night." At noon the father came home and his wife said, "The doctor said he won't live longer than today, but I can't tell him." They went into the sickroom. The father said, "Tonight you will probably be in heaven with the angels." He could say no more. He took out his handkerchief and sobbed pitifully. The boy got hold of his daddy's shoulder and said, "Don't cry, Daddy. When I get up to heaven I'll go straight to Jesus and say that ever since I knew anything you tried to lead me to Him." What a compliment! JESUS LIVED IN THAT HOME. Does He live in *mine*? Does He live in *yours*? May we, each one, be *not* a flickering candle, but may we BE A BURNING TORCH. LIGHTING THE WAY AND DIRECTING OUR CHILDREN TO GOD.

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THANK YOU, GOD

For the beauty we see all around us,
 Because you have blessed us with sight,
 For the bird songs, the voices of loved ones,
 That we hear and enjoy with delight.
 For these feet that can move at our bidding,
 Help us, Lord, to walk in Thy way,
 For generous hands that serve gladly
 At work, and then are folded to pray;
 For the comforts of life you have sent us,
 Christian homes, our families, and friends,
 And most of all, Father, we thank Thee
 Whose bountiful grace never ends.

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Prosperity of the heart is more important than prosperity of the hand.

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SANCTIFICATION OF ISRAEL

It is evident that nothing of a material character or nature is holy in itself. All that was associated with the tabernacle service as it was used by Israel was made by the hands of men. The outer court was used daily by the priests and was accessible to those who brought their offerings to be presented to the Lord. Yet none of the common people were permitted to approach the altar. The holy place was accessible to the priests alone, but only when they had a purpose in entering it. Even the priests were obliged to wash their hands and their feet before approaching the altar or before they entered into the holy place. The most holy place was to be entered by the high priest alone, and on only one occasion in the year—on the Day of Atonement. Its furnishings were of the same nature as those in the holy place, made of shittim wood and covered with gold. Its special sanctifications consisted of its particular service or use, and not in its materials being more holy than other furnishings of the tabernacle. Nor was the most holy place more holy than the court in the manner of its sanctification, for both were but sprinkled with the holy anointing oil, not with blood.

The glory of God dwelt between the wings of the cherubim on the mercy seat in the most holy place. But the pillar of fire and of cloud covered all of the tabernacle. God's presence was with the whole tabernacle and with all of the people. The sanctification of the tabernacle and the people was that of their being set apart for the service of God. People and materials were equally sanctified in this respect. Here was a holy place, and with it and surrounding it was a holy nation and peculiar people set apart from all nations of the earth to serve and honor and witness to the only true God among the nations of the earth.

The children of Israel were no more holy as to their nature than any other nations of the earth. They sprang from Abraham, but Abraham was a man called out from his kindred and people and land to go to a land which God would show him. It was the obedience of the faith of Abraham which distinguished him from all other men, and his families were also thus distinguished, for they who kept the faith of Abraham were the true seed of Abraham. Neither Ishmael nor Esau could be called the seed of Abraham, for they did not keep his faith. Thus Israel was to continue to be the chosen people of God, separated from all other nations of the earth by their faith and fellowship in the things of God. This is especially emphasized to Israel in their separation unto certain meats which the Lord had chosen for them.

See Lev. 11, and 20:24-26. "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: *to make a difference* between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten," Lev. 11:45-47. "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, *which have separated you from other people. Ye shall therefore put difference between* clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have *separated from you as unclean*. And ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have *separated from you as unclean*. And ye shall be holy unto me: for I the Lord am holy, and *have served you from other people, that ye should be mine.*" (Lev. 20:24-26).

There could have been no value in the separation of the food animals for the Hebrews, had there not been a spiritual significance in it for them. They were chosen out of all other animals because God had chosen those to be His offerings and the food for His table, as they were presented at His altars. The cattle and sheep and goats were the cloven-hoof and cud-chewing type. The turtledove and pigeon were the fowls used at God's altar. So Israel's food animals were of the type that God used on His altars. All other food animals were *unclean to the Hebrews. They are "unclean unto you."* "They shall be even an *abomination unto you.*" These are the expressions used in Leviticus 11. They were not forbidden to other nations, but only to the people of Israel, to the Lord's household. So I have chosen you out of other nations, to be mine, is what the Lord would teach Israel.

The vision of Peter on the housetop would lose its significance had there not been a setting aside of special food animals for the Israelites. Peter recognized that truth. Israel was no longer set apart as a peculiar nation. All animals were accepted by the Lord, and all nations were acceptable to the Lord. To the Hebrew it was unlawful to fellowship with the heathen nations. They understood the lesson of the food animals. Peter understood the meaning of his vision. "Ye know how that it is unlawful thing for a man that is a Jew to keep company, or come unto one

of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for," Acts 10:28, 29. Paul also understood the meaning of the separation of certain animals for food for the Jews. Through Christ that restriction was taken from the Jews. It had never been forbidden to the Gentiles who were not a separated people unto the Lord. Yet there were seducing spirits in the days of the church, and there were doctrines of devils, which would have continued those marks of distinction between nations. But Paul said they were wrong to continue those restrictions. "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer," I Tim. 4:3 - 5.

Sanctification a Separation

According to the previous references and their significance, it is obvious that the sanctification of Israel, and of the food which God had provided for them, was a matter of separation unto a specific service or purpose as ordained of God. The Lord separated unto the people a certain kind of food. He sanctified the kind of flesh that they should eat. It was intended that they should keep themselves only unto that specified kind of food. It was sanctified for them. It was not prohibited to others, for other nations also ate the flesh of cattle and sheep and goats. Keep in mind the spoils that king Saul brought back from the slaughter of the Amalekites. We have no suggestion that all who ate of food similar to that of the Israelites were also a holy people. Nor could we say that the Lord sanctified only Israel's diet for all nations. It was sanctified for Israel, and the Israelites were sanctified unto that food, when they were faithful to the Lord. "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth," Lev. 11:43, 44.

The people of Israel sanctified themselves by a separation from the forbidden kinds of food and by keeping themselves unto that which the Lord had set apart for them. The people did not separate themselves from *all foods* that were used by the Gentiles, else there would have been no food for them but the manna which God had once provided, then withheld.

They were permitted to partake of what God had set for them, but they should venture no farther without being defiled by their disobedience to the commandment of the Lord. Israel saw this distinction and those who were true respected it. Daniel would not defile himself with the king's meat nor with the wine which he drank. Daniel preserved his sanctification, or his separation to the Word of God.

Concerning the first-born the Lord said, "It is mine"; but He required that Israel sanctify the first-born, that is, set it apart because it was the Lord's portion, and it was set apart with and for a special ceremony of devotion.

As to the manner of life which the Lord required of the people, it was to be a sanctified life, that is, separated from the manner of life which they had formerly lived, and also from the ways of the nations among whom they lived. This was to be their sanctification. "Ye shall keep my statutes, and do them," Lev. 20:8. It is not possible to so judge that Israel became holy by comforting to the will of God. Many of Israel fell because they did not keep the holy ordinances and manner of life which the Lord ordained for them. Those who failed to keep the life of separation unto which the Lord called them lost their sanctification and were cut off. Their separation was their sanctification. So long as they lived by the Word and observed the things which belonged to their testimony and kept the law of the Lord their sanctification continued, and their lives were respected by the Lord as holy.

David observed the law of the Lord and *delighted in it*. It was this delight in the law of the Lord which God desired, and it was that delight which David possessed which kept his life conformed to the will of God. He was enticed from his separation and fell into sin. His repentance was accepted as a token of his sorrow for his departure from the righteousness of the law, and it was the basis of his restoration to sanctification.

There were ordinances of the law of God which set apart certain furnishings of the tabernacle for special services. These furnishings were consecrated or sanctified by a service of anointing with oil. No other use was made of them save that for which they were ordained and sanctified. No offerings of fire were made except on the altar of burnt offerings. No incense was offered except on the altar of incense which held the censer filled with coals of fire from the brazen altar. Daily, morning and evening, the incense was offered on that altar. No other place was fitted for the shewbread save the table which was ordained for that purpose.

The table of shewbread was set apart and was used for only the one service. No other use was made of the candlestick of gold but to keep its lamps trimmed and burning with the fine olive oil provided by the law of the Lord. What disasters befell the children of Israel when they removed the ark of the covenant from its place and destroyed its sanctification? How was Saul judged by the Lord for presuming to approach the altar and act as a priest of God? He ignored the sanctification of God's priesthood.

Even the sacrifices of the Lord were sanctified for certain uses. Portions which belonged to the priests could not be changed. The offerings that were designed to be burned on the altar belonged to the altar. Even the parts of the peace offering which were prescribed for the use of the people were safe-guarded from other uses, Lev. 22:2. Aaron and his sons were to be separated from the offering which belonged to the people. The sin of Eli's sons was great when they took from the fleshpots of the people's sacrifices a portion which was not permitted them by the law and when they demanded and took the raw flesh from the people whose offerings of fat it was their duty to burn on the altar. Another instance of the perversion of the sacred uses of the sanctified furnishings of the tabernacle and temple is that of the changing of the brazen altar in the temple of that of a new altar patterned after the altar of the temple of Damascus. Upon the new altar Ahaz commanded the sacrifices to be made and the old altar of the Lord was removed to one side, and before it the king purposed to inquire of the Lord. The altar lost its sanctification and it could not be transferred to one that was patterned after the idolatrous altars of the heathen, although its beauty was attractive enough to cause a king to sin against his God, II Kings 16:10.

It was the tabernacle and its divinely ordained character and the divinely directed worship to which the people sanctified themselves. Human virtues are not in themselves holiness, nor can one simulate holiness by his religious conduct. Holiness belongs only to God. Jesus attributed this virtue to His Father—"There is none good but God." But He did not refuse the title, "Good Master," which He had been called by the young man, Matt. 19:17. The sanctification of men as described in the Old Testament had to do, then, with their separation unto the holy things of the Lord, and their obedience to the life and service which the Lord had commanded of them.

Sanctified Things and Men

Only God is holy; and because He is holy He may call upon men also to be holy. It is possible for God to stipulate the kind of life and worship which He requires of men in order that they may be esteemed righteous. He called them from their common life and from their ungodly worship of idols to a definite worship of Himself. All that God prescribed for men in the worship which He ordained was to bring them into a definite acknowledgement of Himself.

The first call for sanctification, at Mount Sinai, was that they should prepare themselves to hear His voice and to dedicate themselves to their God, a living God. They put off their defilements and set themselves apart from their ordinary customs of life to wait for the manifestations of God, that they might know Him and worship Him as He appeared to them in the following days and years. He gave them the law, the Ten Commandments, which they heard and understood and to which they pledged their obedience. They separated themselves unto the new standards of life, although they had not as yet observed any of them.

God gave them a tabernacle, furniture, vessels, and a priestly ministry, to which they should devote themselves in the worship which he ordained for them. These things were set apart for the people by the Lord, with that form of service which would call attention to the nature of the things of God and reveal to them their own relationship to their Creator and their God — a living God. The gold, silver, precious stones, brass and linen and skins and spices—all were materials that were common on the earth, and could not have been holy in themselves. It was not the new forms in which these materials were made that made them holy. It was the service to which they were set apart that made them a holy place, and holy vessels and garments. It was not the blood of the tribe of Levi which qualified Moses, Aaron and his sons, and the Levites to serve God in a holy ministry. It was the service in the tabernacle of the Lord which made them holy ministers of the things of God.

There were sacrifices of animals and of flesh required of the people in their worship of the Lord. Blood and fat and oil and wine and meal were brought to the Lord in the ceremonies of worship and service. These came from the common materials which the people possessed. Yet, when they were used in the worship of the Lord, they were called holy. They were sanctified to a particular service for the Lord. It is of interest to note in this connection that even the flesh of a sin offering was *most holy*. Lev. 6:25 ff. and 7:1 with other references. While it bore the

judgment of sin, it was most holy in its use, for it was thus set apart for a particular formula of service and for a particular use, and on digression from that service and use could be permitted. Even the contact of the blood with other than the proper use of the blood was not permitted. Thus the Lord definitely set apart the whole tabernacle, priesthood, sacrifices, and people for His own use and service. All were equally sanctified and all were used of the Lord for the manifestation of Himself, His truth, His grace, His loving-kindness, and His own perfect holiness, unto which He invites man, and into which He will bring men who sanctify themselves to learn of Him by His Word and Spirit.

Sel. from Christian Monitor

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SNOBBERY

If the friends of Jesus came to join our church on Sunday morn,
I wonder what our thoughts would be: Delight—dismay—or scorn?
Four of them are from the wharves, their clothes just reek of fish.
Imagine sitting next to them, It's not my fondest wish.
And her — she's got her nerve, A woman who has lived in sin;
What right has she to join our church? Who asked her to come in?
None I see have been to college, that tax-collector, he's a cheat,
With clothes mangy and some not clean, and there's the beggar
from the street.
What is this church coming to? What will our friends say?
I hope they never see or meet those people who have joined today.

Selected by L. ZUCK.

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OUR CREATOR'S PEACE

When everything looks hopeless, and blessings seem few.
A stroll around the garden will often change our views.
A newly opened flower may not at first seem much.
Yet it has perfection, the sureness of His touch.
And in our daily routine, in pleasure or in strife
He fashions just as surely the pattern of each life.
He works along in quietness, no hurry and no fuss.
And as we leave the garden, we take His peace with us.

Sel. by SISTER VIOLA BROADWATER

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BARRIER OR BARCADE

Which one of these words describe the hedge that is about you? Is it an obstacle or a fortress? Turn to the Bible, the answer is there, Proverbs 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

All unrighteousness is sin and sin is a barrier a blockade that keeps the sunshine of God's love out of our lives. Everyone wants to be happy. There is a Way of Gladness and a Way of Joy and Happiness without alloy, as the song says, but we have to find it. All we like sheep have gone astray and have turned everyone to his own way. Why? Because of Sin, and the Lord has laid on Him the iniquity of us all.

God saves from the Gutter-most to the Utter-most, but we must want to get out of the gutter. If we keep a barrier of sin between us and God, He will not force His way upon us. Jesus says, "Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him and he with me," Rev. 3:20. This is personal acquaintance. There is a question asked in an advertisement of a local bank: Do you know your banker? Does your banker know you? It goes on to say that you should come in and get acquainted, so that in a time of need a loan can be more speedily acquired.

Do you know your Heavenly Banker? Does He know you? Our little visits with God should not be confined to when we need help. We should have daily prayer as Daniel of old did. His was not a frightened

cry for help when he was tossed in to the lion's den. He knew his God. He had knelt by his open window and prayed three times a day and gave thanks to his God. Jealous men knew this and had King Darius fix a decree and sign it; that no one was to ask a petition of any God or man, except the King, for thirty days. When Daniel knew this he continued to kneel and pray before his open window, as he did before time Daniel 6:10.

It has been said, Our prayer life is a Spiritual barometer. By it we know whether it is fair or foul in our hearts. We can feel free to call on the great Bank of Heaven and know that God, the Banker, will supply all our need through Christ Jesus, our Lord.

Sin is a barrier but we can have a barricade to keep sin and the devil out of our lives. While all unrighteousness is sin, the work of the righteous shall be Peace; and the effect of righteousness, quietness and assurance forever, Isaiah 32:17.

The barricade from evil is called, Salvation, in the Bible. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy Walls Salvation, and thy gates, Praise," Isaiah 60:18.

Thou wilt keep him in Perfect Peace whose mind is staid on Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength. In the Hebrew it is, Thou wilt keep him in Peace. It is a privilege to live inside this double barricade of Peace. Let nothing be between your soul and the Saviour. Keep the Way clear, Let nothing between.

SISTER EDYTH KLINE — 11313 El Pomar Ave., Waterford, Cal. 95386

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JESUS OUR LORD

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail," Heb. 1:10-12. These are powerful words from God's Book. They are given to impress us deeply with the majesty and the infinite greatness of Jesus our Lord. The Godhead is a Trinity, composed of Father, Son and Holy Ghost. All three work harmoniously together, for the same purpose; however each has a distinct part to carry out in the shaping for eternity, and each has certain periods of time to arrange His part for eternity.

God is all-powerful, ever-lasting and unchangeable. These powerful influences lead our hearts in reverence, humility and trust. With deep reverence, profound interest we should listen to and enjoy the infallible, powerful and unchangeable words of all the Bible. The New Testament is a fulfillment of the Old Testament, when God deals with those who are faithful and true, guided by the words of His Son and brought to life by the power of the Holy Spirit.

One of the prophecies of the power and influence of Jesus is related by the Psalmist in *Psa. 102:25-28*, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Here again the New Testament sheds light on the Old Testament and gives us the interpretation of a passage which we could never discover for ourselves. Again the Scripture speaks of Christ, "All things were made by him; and without him was not any thing made that was made." We are made to marvel and wonder, as we learn of the greatness of the vast creation of God, upon the earth, in the earth and in the heavens above. Alas, all this shall vanish away but our Lord shall not fail. Dear Reader, He will never fail us either, if we fully trust in His Words and obey Him to the best of our ability.

Everything human, carnal and earthly are changeable. Men change, plans change, kings and rulers change, wealth and power changes; where are the great's of the ages gone past and there were many? All have fallen and changed and many are nearly forgotten by man. Alas, "Heaven and earth shall pass away, but my words shall not pass away," *Matt. 24:35*. If even the greatest things of our knowledge shall pass away, where should we put our trust. Alas, God's word will stand sure, do we put that much trust in it? "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," *2 Pet. 3:10*. How thankful we should be that we are among those who look for a new heaven and a new earth, wherein dwelleth righteousness.

Is there anything great that is stable, that I can depend upon to stand the test of time and eternity? Praise the Lord, His promises are sure. "Jesus Christ the same yesterday, and today, and for ever," *Heb. 13:8*. Jesus Christ is Lord forever, He is the same and His years shall

not fail. Only that from God is unchangeable. Christ is part of the trinity of God, He came from God and He returned unto God. God gives us a true account of the exalted position of Christ, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom," Heb. 1:8. Christ is the firstfruits of the resurrection, am I following His Word carefully enough that I will come forth also?

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," Rev. 1:8: This is our Saviour the Almighty. Alas, this is our Leader, the One who has sacrificed all for us. Certainly we should try our best to obey His Will. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also," John 14:6-7. All is ours through Jesus our Lord. Christ was without beginning and without ending, such can be attributed only to that which is Divine. We have been given a soul that is eternal, where are we preparing to send it?

We are weak and undone creatures, unable to solve the many problems of daily life. "Known unto God are all his works from the beginning of the world," Acts 15:18. Of such knowledge is the God which we worship. Daniel tells us of the changeable kingdoms upon the earth and how they shall all come to naught. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," Dan. 2:44. Am I a member of that kingdom Am I using my talents for the upbuilding of that Kingdom?

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The eternal future is a momentous subject, beyond our realization. However if Christ is our leader we need not fear, He will lead us aright without question. He is the way, the truth and the life, and we can come to the Father only through Him. No inspired writer, prophet or apostle ever uttered such terrible words concerning the destiny of the unsaved, as the Lord Jesus himself. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like," Luke 6: 47. But alas, he that heareth, and doeth not; certainly we do not want to be with them. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25:41. Notice this place was not prepared for man, however if a man wishes to be one of the Devil's angels this is his place. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8. Are there such people today? Why would anyone allow themselves to do such things?

God's Word is plain. We are each given ample warning if we keep our ears and eyes open. Certainly we must believe. As strange as it may seem, the attributes of Christ which strike terror into the hearts of unbelievers, are the very basis of the true believer's greatest comfort and joy. If we try to know Christ through prayer and obedience, He will certainly know us and will never forsake us. Because He ever lives and never changes, the obedient believers always have hope. Remember His commandments do not change either.

Selected

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AN OPEN LETTER TO TEENAGERS

Dear Friends:

I am writing this letter with the young folks of the Church in mind, although I hope I can portray my feelings to all that are interested.

You young folks, most of you just past the age of accountability, are faced with problems and decisions in your everyday life that will form the basis of your morals and actions throughout the rest of your life.

You are at the age where you feel that your parents are old-timers and don't know what is happening in this modern world of today. You feel that things have changed from what they were when your parents were young and that there are some worldly things the younger generation of this day and age must take part in, in order to be one of the

crowd. Your egotism becomes so strong that it is hard for you to remain quiet and placid and let the world go by. You want to be out there in the midst of it all, showing that you can keep up with the crowd and maybe set a few records of your own.

But Friends, stop and think it over. I know that you hear this from your elders all the time and you probably think I'm another old-timer trying to throw my weight around, but no, I am a teenager just like you are, only in a far more precarious position than you could ever imagine. I am writing these lines while locked behind the walls of a Prison. I thought I was smarter than everyone else and could do as I pleased, but my actions grew so brash and tactless that it became necessary for the Law to remove me from society until I could be taught to control my emotions.

Friends, I have about *two* more years to complete before I am released from this Prison, and if you only knew the consequences of incarceration, if you were to be locked behind walls with other criminals and social offenders only then would you know how I feel. There is no privacy, little respect for one another, and the feelings of malice and prejudice are almost inconceivable. The routine of prison life itself almost causes a person to give up in sheer exhaustion. On top of this I know that when I am released into society I will be discriminated against because of my record. It will be a lot harder for me to get a decent job and a lot harder to find good company to associate with. I must say that this is a tremendous price to pay just to enjoy the pleasures of sin for a season, for holding myself in such a selfish and self-centered way.

I left the beautiful sanctuary of the Church because I was too proud to sacrifice my pride and egotism in order to live in an humble and God-fearing manner. I thought the carnal things of this world were what I wanted because of the false beauty they displayed; but I only found a cold-hearted and selfish world, and the beauties that are portrayed therein are but mortal, and the same hands and the same minds that built them will also destroy them.

So consider your position before acting as I did. Remember the same God who created you will be the God that judges you with all your thoughts and actions of life on that final judgment day. Keep a clear conscience and don't be afraid to stand up for what is right; your parents did and see where they are, while I didn't and see where I am. It only goes to show that living in a quiet and God-fearing manner, and to obey your parents in the Lord will pay dividends that no amount of money nor earthly pleasure can buy.

So just remember, that although it's necessary to be in the world, just don't be of the world. *For whatsoever you sow that shall you also reap*, and although the South Winds are softly blowing, consider the season of the year before setting sail.

Thoughtfully Submitted,

ARLEN FIORA — 1613 S. Gettysburg Ave., Dayton, Ohio 45408

Here is a letter our young people will appreciate. The writer leaves no credibility gap as he warns of the cost of gaining the world while losing his soul. It is an outstanding testimony from one of our own young men from another state, a former C. O., who is now as the Prodigal Son feeding swine while he comes to himself. Since he cannot now come home to father's house he has a deep desire to warn other young people lest they fall into the same example of disobedience in their quest for the illusive and vain pleasures of this world.

While he is erstwhile a prisoner, bound by a penalty, this letter manifests a true spirit of repentance which we trust will be abiding, and set the pattern for his future life. We know there is a father and a mother who meanwhile will be waiting, and longing, and looking afar off for his return, and will prepare a great feast of welcome against that day if his life be spared. The rest of us, as we are able and have opportunity, can lend encouragement and support which obviously he is desperately in need of.

Sel. from the **Vindicator**, by BRO. WILLARD BEAM

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THE WORLDLY CHURCH

PART III

Let us look at some costs in the building of one of these large Churches—It does not seem any company would erect a building that cost thousands of dollars, with a seating capacity, say nearly 500, when they only have an average attendance of one hundred and ten. The cost to operate one of these Churches today is very high, about eighty per cent of their total expenditures.

The truth of Jesus, which constitutes the Christian Religion, must be taught. Jesus was first, last and always a teacher. To those who would accept His teachings, He committed His truths in trust for the succeeding generations.

The Church, which is the whole body of Christians, purpose is to teach and preach those truths which Jesus gave His followers throughout the world. The power of Christian Religion is to lead mankind to a

consciousness of God, and foster character-building principles and ideals, this is the personality, the teachings in the life of Jesus Christ. For we read: I am the way, the truth and the life; Learn of me, No man cometh unto the Father but by me.

Is it any wonder in the Churches of to-day we are finding a falling away of members and their attendance dropping. Many times advertising of their Sunday Services, with subjects such as Evolution, Historical, Political, Literary and Scientific interests, a few subjects pertain to the Bible as, Who wrote Isaiah? and where did Cain get his wife? Here is where the Members go to find out what their Pastor will speak from on the following Sunday, for their spiritual inspiration and guidance. Their weekly social life was well advertised in order to draw a crowd, no mention of a Sermon on the life and teaching of Jesus from their Spiritual leader, which has the power to build Christian Character.

Is it any wonder the youth of today are doing the things they are, who is to blame? I have heard many of the youths say just go to our Church and you too will say stay home and read the newspaper and you will get as much spiritual food as you do at my Church. This has caused many to stay home and listen to TV or the radio. Here one person told me he could shut it off if the sermon was no good, and he said, I for one am not helping to promote such doctrine. Instead of having a prayer service in a home it must be a social affair. Not long ago a leading Church sent me an invitation to a social affair; we were to meet in one home for soup and to get acquainted; then to the next home for salad, and then to the Pastor's home for the main course, then on to another home for the dessert. They never mentioned one word about spiritual food for which their souls were starving for.

May the Dear Lord help us to awake and see how fast we are slipping away from God. Let us be more concerned about our spiritual life, there is no other way that leads home but by the straight and narrow way. Take the Word of God as your guide. This book will stand the test for now and eternity, let us Cherish the Bible, the Word of God. Search the scriptures daily. Don't ever neglect to read it and always take plenty of time to pray.

SOME NEW WAYS OF RELIGION (*selected*)

To-day I've been to a meeting To hear the Pastor preach
What a change since I was young In all they do and teach,
They say, some of us are old - fashioned And don't care what we say,
But this old heart can see and feel When'er they change God's way.

When I was young the world was gay And loved to make a show
But Christians walked the narrow way And would not let them go.
But, Oh how things have changed since then, The two crowds are the
same as one;

They go to meetings together now And say they have lots of fun.

When I was young they used to meet In some good old farmer's house.
Sometimes in the schoolhouse near If many had chance to come.
And Elder P., that good old man, I never can forget his voice,
How faithfully he dealt with sin And how the saints rejoiced.

But now they meet in palaces So gorgeous, rich and nice,
And everything that draws a crowd They'll have at any price.
With cushioned seats and carpetings And everything so gay,
The poor can hardly gather there They have not the scrip to pay.
The minister like some vain fop Stands up and reads his prayers,
And how it pains my heart to-day To see him put on airs:
He did not preach, he only read An essay on "Christ's Voice"
No hearts were touched, no tears shed And not a soul rejoiced.

He tho't Christ's voice was musical, Melodious, rich and clear
And thus it sounded pleasantly Upon the listening ear,
I tho't if Christ, Himself, were there He would see some sighs and tears
"Ye Pharisees and Hypocrites" Would thunder in their ears.

I tho't of back in olden times, When servants sent of God
Would warn us all so faithfully To love and keep His Word.
They did not do worldly things, As ministers now do,
Oh, give me back olden ways I do not like the new.

A hoarse machine now grinds the tunes A godless choir join in,
But neither one can tell the joys That come from pardoned sin.
They sang God's praise when I was young Because their hearts were
blest,

A well-paid choir now chants the song And so the Church has rest.
My heart was pained to see the show Some tried to make in dress,
All finished from the top to toe And some looked like distressed,
With rough, paints, furs and crimps They seemed so much deformed,
God help us walk the narrow way That there may be no fault to scorn.
They noticed my plain clothing And thought my bonnet odd
And frequently they smiled I know But I had peace with God.
The church has changed since former days In all they say and do,
But give me back the olden ways I do not like the new.

God's day of wrath is drawing nigh When all earth's shame will end,

Strongly bent on pleasures now They meet most every week
To have some lively spree As worldly people love and seek,
But whether it's a festival, A bingo, or social, or fair,
As Christ called it a den of thieves The Church will all be there.

With lotteries and grab bags And other tricks and games,
Making God's house a den of thieves Without a blush of shame,
Lord of the Temple, come with zeal As Thou did'st come of yore,
With scourge in hand to make them see Before their's is O'er.

They all attend such gatherings But when they meet to pray,
There are but few to venture out And they've not much to say.
They lightly speak of former days When Christian men were true,
But give me back the olden ways I do not like the new.

That awful hour is drawing near when Christ from heaven will descend.
Our records then will be made known, Our habits, thoughts and aims,
Some must hear from God's own throne "You have brought my Cause
to shame."

Sister E. M. Alltus

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BY WAY OF EXAMPLE

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted," I Cor. 10:1-6.

We are approaching the time of the year when most of the Love-feast services are held over the brotherhood. Therefore it should be a time of deep meditation, a time of very thoughtful preparation and especially a time to consider ourselves individually. This should be a time of much rejoicing and a time of spiritual uplifting to the utmost. It should be a time of spiritual warning, that none of us should be misled into feeling eternally secure. The example is given of the children of Israel and that is to be our example, that we should not accept the same mistakes which they did.

Let us meditate upon our Scripture for a few moments. Paul wants the entire church to notice a few things, which should enlighten each follower of Christ. All the children of Israel were baptized by the cloud, with which God led them from day to day. Each one had to pass through the Red Sea in order to get out of Egypt and again through the Jordan River in order to get into Canaan. Either of these was an impossibility by their own strength. Each one had to depend upon God in order to accomplish either of these wonderful feats. Each one had to eat of the food which God provided and each one had to drink of the water which God provided or each one would have perished. Why, because there was not enough natural food and drink in that Country, for so vast a group of people. Now though each one partook largely of the blessings which God provided, yet God was pleased with only a few of the children of Israel.

Alas this is a startling thought, what was the trouble? We find the children of Israel in general, were guilty of a number of things: they lusted after evil things, they were idolaters and did not thank God nor worship Him for the many blessings which He gave them, they disobeyed God and committed sin and they murmured against God because He did not give them every little thing which they desired, instead of what He knew was best for them. As we consider the power, wisdom and judgment of God as compared with our littleness "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psa. 8:3-4.

"Now these things were our ensamples" and without question Paul is talking to the Church, those who claim to be followers of God, those who likewise are to be examples to the world. Were not the children of Israel God's people? Those who took instructions from God only and whom God took care of. Could it be possible that God is not well-pleased with many of the Church today? Verse 11 tells us that these things are written for our admonition, will we take a lesson from the admonition? This verse also tells us that time is short and we may not have much time to get right with God, as the children of Israel had. Do we build up our faith and hope by the examples left us? or do we trample them to scorn as many of the children of Israel did?

The entire tenth chapter of first Corinthians is very valuable for our consideration. Especially at times of great christian blessings: as Love-feast services or in fact any devoted service with our Lord. We might be able to justify our many weaknesses, if we had no instructions from God

and if we had no examples to prove that God's instructions are true, right and bring abundant of blessings. Did you ever consider how many times Christ gave us an example, that we should do as He taught us? "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," I Tim. 4:12. A worthy goal to strive towards, is it not? "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: Who did not sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," I Pet. 2:21-23.

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YOU CAN ALWAYS PRAY IT THROUGH

In the times when trials o'er take you, and you feel low-down and blue;
 Oh! thank God we have a refuge—You can always pray it thru.
 Do you ever feel discouraged, Piled with troubles old and new?
 In the worst of your affliction you can always pray it thru.
 There are days when nothing goes right; There are burdens, not a few.
 Even though the tears are falling You can always pray it thru.
 When your friends don't understand you, But to God you have been true;
 You can have this Great Friend with you—You can always pray it thru.
 When you've failed in each temptation, and you think you'll not get thru—
 Look to God your Christ and Saviour. You can always pray it thru.
 When ill health is thrust upon you Jesus Christ will strength renew.
 He can heal your painracked body; You can always pray it thru.
 Have you lost your dearest loved-ones, Trust his promises so true.
 He can fill up every vacuum—You can always pray it thru.
 Jesus went upon the mountain; Prayed all night 'till morning dew.
 He communed with his own Father—Jesus always prayed it thru.
 Life's hard school will bring it's problems, when you don't know what to do.
 Trust your Saviour for the answer—You can always pray it thru.

Selected by SISTER DOROTHY MARKS

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Getting even with a person means putting yourself on his level.

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Sadder than work left unfinished, is work never begun.

NEWS ITEMS

N O T I C E

On behalf of the Winter Haven Congregation and at their request, the General Mission Board has been asked to assist them in having a minister and his family locate within the bounds of their congregation.

They feel the need and help of another minister and his family.

Any minister or elder desiring more information and wishing to communicate with this congregation, please write their clerk, Bro. Milton Cook, Apartment No. 8, 2609 West Chapman Ave., Orange, Calif. 92668.

General Mission Board, Paul R. Myers, *Chairman*.

N O T I C E

General Mission Board meeting at Conference grounds, Saturday P.M.

General Mission Board, Paul R. Myers, *Chairman*

BETHEL, PA.

The Bethel congregation was privileged once more to have a spring Lovefeast which was held on Sunday, April 27. We were blessed with wonderful weather and a good attendance. Also with very good spiritual food.

The visiting Ministers were as follows: Brethren Adam Fahnestock, LaVerne Keeny, Allen Eberly of Lititz, Pa.; Frank Shaffer of Waynesboro, Pa.; and Carl Broadwater of Shrewsbury, Pa. These Brethren didn't hesitate to bring us the wonderful word of God.

In the evening approximately 128 surrounded the tables to partake of the Lovefeast services. Bro. Frank Shaffer officiated. We want to thank all those who came and worshipped with us and invite each and everyone back again.

SISTER DARLENE LONGENECKER, Cor.

T H A N K S

We want to thank all the Brethren and Sisters who sent us cards and gifts and for the donations during the time of my sorrow. Many thanks to all. May God bless each and every one of you.

BRO. ELDON MALLOW AND FAMILY

T H A N K S

I want to thank all you dear Brethren and Sisters for the cards and letters and the help you extended to me during my husband's illness and death.

SISTER OLLIE M. MALLOW

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OBITUARY

THORNTON DENNIS MELLOTT

Son of the late Joshua and Mary Mellott, was born August 20, 1880 and departed this life at the McConnellsburg Hospital, December 4, 1968. He was blind for some years before his death. He was a member of the Dunkard Brethren church and held his membership in the Waynesboro congregation. Preaching services were held once a month in their home, as long as health permitted them to be in their home.

He is survived by: one son, Melvin to his first wife, one daughter preceded him in death; he is also survived by his second wife, sister Mable Mellott, Needmore, Pa. and four children, Mrs. Rosalie Deshong, Sherd, Willie and Thornton Jr.; four step-children, Ross with whom they made their home for several years, Roy, Grant and Mrs. Lavada Hollenshead; one brother, Thomas and one sister, Mrs. Edith Garland, also a number of grand-children. He will be sadly missed by all who knew him.

Funeral services were held at the Pleasant Ridge Brethren church, by Elder's Frank Shaffer and Joshua Rice. Burial in the adjoining cemetery.

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BLESSED CHRISTIAN MEMORIAL

Again we are approaching the time of the year that our Government has set aside a day for memory of those laid to rest, who have sacrificed for the good of our country. I am often impressed with the thought, What is being done in regards to those laid to rest who have labored and rendered great faithful service to our Lord. Many have suffered because of their desire of faithful service in the Lord's work. We should always keep in memory the One that all our christian dependence and being rests upon and His great sacrifices for us. We have just passed the time of the year that we celebrated the suffering of Christ and His resurrection. Through His faithfulness a blessing is promised to each of

us, even we are faithful unto our Lord. Let us ever keep in memory the willingness of our heavenly Father to sacrifice His only begotten Son for our redemption, great sacrifices have been made by Father and Son for sinful humanity.

Many faithful soldiers of the Cross of Christ have experienced severe hardships, because of their strong willing desire to render faithful service in the Lord's work. True soldiers of the Cross of Christ are holding the highest position in the world. It is good and profitable for us to think of those who made great sacrifices for our good and well being. We have memorials of many faithful men of God in His Word. The great hardships they endured did not destroy their desire to continue in the Lord's work. Remember thy Creator, stir up your minds in the way of remembrance. Are we using our memory according to the call of God in His Word? Obedience and honor for righteousness is a command of God. Departed soldiers of the Cross of Christ deserve our respect and honor.

We have in our Country many laying at rest, who devoted their lives to the cause of freedom. What is becoming of freedom? Where is the high morality and christian spirit our fore-fathers stood for? We have record in God's Word of what happened to nations and people who failed to keep their trust and faith in God. Our heavenly Father is not satisfied with disobedient professing christians. May our lives be such that some day our memorial will be a living monument for Christ our Saviour. "For in that she poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," Matt 26:12-13. May we live such lives that some day our memorial will be remembered as servants of Christ and not of the doctrine of men.

As we think of those who are deeply concerned about being obedient to all the commands required by our Master of christianity, it is a great blessing for each of us. It often comes to my memory of the great blessings made possible by some of our elders of years ago, who wrote on the pages of the Bible Monitor, giving us the privilege to learn many things about the great memorial grounds where Christ and the faithful apostles labored and fulfilled their mission on earth. What a wonderful experience for christians, privileged to be present on the great memorial grounds of Christ and the faithful apostles. True christians desire that christian blessings be extended to others. It is precious to view memorial

grounds that were established many years ago and see Scripture verses referring to the passing from this life to a better place.

It is the duty of christians to protect and respect memorial grounds, where soldiers of the Cross of Christ were laid to rest. Are we laboring for the prize of the high calling of God in Christ Jesus? "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain," I Cor. 15:2. What will memorials mean to us in the day of all days, at the coming of our Lord? What a great day for those who sorrow and the memory of trouble will be theirs no more. Faithful servants of God are determined to go forward in the work of the Lord and never lay their armour down. True soldiers of the Cross of Christ, who went through life filled and overflowing with love, kindness, patience and all the fruits of the spirit, deserve respect and honor. Honor for righteousness is a command of God.

I recall the experience of gathering in a home for worship and Gospel preaching in the southern part of our Country, the one who delivered the message had passed the 80-year mark, but he declared the Word with power and with the shedding of many tears. He was very much opposed to the foolish things of the rising generation and their immodest wearing apparel. Blessed are those who stand for the belief in and the practice of morality, it is a part of the christian life. What are we doing with the good examples of our faithful foreparents? Will we accept what God has handed down unto us? There are many people in the southern part of our Country who believe that, buildings and things made by the hands of people who lived on this American continent centuries ago, should be preserved and kept for a memorial. Through the blessed privilege of being with aged people and hearing about the ways of the human family more than a century ago, I am convinced that we are living in perilous times.

How long will God extend His grace and mercy to the human family here upon the earth? The most important duty in life's pathway is to render faithful service to the Lord, such a christian memorial will always remain in our favor. Today we have the blessed memory of our faithful ancestors, who were faithful to God, filled and overflowing with His goodness. Let us keep in memory that all true members of the family of God are united with Him. May we be among the blessed christians who have accepted and obeyed all of God's commands, 'till the blessed memories of eternity become a reality.

—:— CHILDREN'S PAGE —:—

A YOUNG BOY WHO KNEW ALL THE ANSWERS

Once a year Joseph and Mary went up to Jerusalem to keep the feast of the Passover. This was the important event in the lives of the Jewish people. It was to remind them of the time when their people were in Egypt and the death angel killed the oldest son of every Egyptian family. By obeying the Lord, every family of the Hebrews put the blood of a lamb over and on the sides of their doorway, and when the angel saw it he would pass over them and no one in that family would die. This is what is meant by the word "Passover."

When Jesus was twelve years old the time came for them to go up to Jerusalem for the Passover. I can imagine that Jesus really looked forward to this big event. Jerusalem was a large city for those days. The Temple of the Lord had first been built here by King Solomon. The temple that was here at this time had been built by King Herod, but nevertheless it was still the place where the Jews came to worship God. The top of the temple was covered with gold, and it could be seen shining in the sun for miles. As they came near the great city, people came from all around and the crowd grew larger and larger. There were donkeys and camels to ride on and sheep and cattle for the sacrifices. Most of the people walked. This was an exciting time for all and especially for a boy of twelve years. As they entered Jerusalem there were many poor people, so many sick and crippled. Jesus must have pitied them all. When they arrived at the great temple it looked more like a livestock market than a place of worship. Merchants were selling oxen, sheep, lambs and birds to the people. Money changers were shouting and arguing with the visitors about their change, as some parts of the country had different kinds of money. And they did not always get their right change either. All of this was disgusting to Jesus because when He grew up He drove the money changers and their animals out of the temple and said, "It is written, My house is the house of prayer, but ye have made it a den of thieves."

After the feast of the Passover Joseph and Mary started for home. As usual, there was a large crowd, and although Jesus wasn't with them, they supposed He was with some of their friends, probably with some other young boys. They traveled for a day and when they still did not find Jesus, they turned back toward Jerusalem. On the third day they were really getting worried. In those days there were bandits that sold

children into slavery. Finally Joseph and Mary decided to go into the temple. Maybe the priests of the temple could help them. At last they found Jesus, and you couldn't guess where. He was with the lawyers and the learned men of the temple asking them questions and answering them. The Bible says, "And all that heard Him were astonished at His understanding and answers." I would like to know some of the questions He answered. It wouldn't make any difference what He was asked, Jesus could tell all that could be told. He was the Son of God and was with His Heavenly Father before the world was made. He knew all about heaven, all about the earth, and all about man. Even though He was only twelve years old, He knew He was sent to teach men of the great love that the Father had for mankind, and to save them from their sins.

Joseph and Mary were amazed to find Jesus teaching these older men. Mary said, "Son, why did you stay here? Didn't you know your father and I have been hunting for you and we were so worried?" Jesus replied, "Why did you hunt for me? Don't you know that I must be about my Father's business?" We know that He meant His Heavenly Father, not Joseph. After this, Jesus went home with Mary and Joseph and was obedient to them, but Mary kept all these sayings of Jesus in her heart.

BRO. RUDY COVER, Sonora, California.

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CHRIST AND THE SUNSET OF LIFE

There are sunsets and sunsets. Some are drab and ugly and depressing. But some are exquisitely beautiful. Who doesn't look back and recall sunsets with colors so varied and radiant that they still haunt the memory with their beauty, and linger to enrich the life?

And we find the same variety in the sunsets of human lives. Old age for some people is drab and unlovely, and is gloomy and depressing for all who come near. For others it is radiant and beautiful, and carries the charm of a lovely sunset.

We Can Make Our Sunsets Beautiful

Why not make our sunsets beautiful for ourselves and others? It can be done. Who hasn't seen old people who fade away leaving an afterglow as pleasing as the sunset colors? I have seen it so often as to satisfy me that a Christian can go out in that manner, leaving a trail of glory behind. There is a secret to learn, a technique to master, a spirit to be attained, to work that miracle.

One might cite examples galore. The apostle Paul is one. As an old man he spends several years in a Roman dungeon, frustrated, his life work cut short. But in the dungeon, chained day and night to a Roman soldier, he writes a beautiful book, Philippians, and its keynote is "rejoice"! In Philippians 3:14 is a picture of the old man: Forgetting the things behind (no time to look back); stretching every nerve forward (a great present task to do); his eye on a lofty goal ahead, he presses "toward the mark." No looking back and sighing for "the good old days," nor grieving over mistakes. His eyes are fixed on Christ, and every ounce of energy goes eagerly and joyfully into the task of showing the world how a Christian can live joyfully and triumphantly in a dungeon.

Preparing for the Sunset

Such sunsets do not come without preparation. To insure a beautiful sunset requires lifelong clean living, high thinking, and true loving. It takes all that to develop sound bodily and mental health, and to build a personality able to delight in the beautiful, the true, and the good. It needs to begin in childhood and to go on through life. A valuable book, Lorand's "Old Age Deferred," argues convincingly that, by observing the laws of health for body and mind, one may defer old age and prolong bodily and mental vigor by ten or twenty years. That must include keeping ugly and hateful thoughts out of the mind and learning to love people and binding them to us by kindness. It will mean filling the life with what it will be pleasant to remember. Many a sunset is blighted by memories of a misspent life or of deeds and words that haunt one with regret and remorse. All this means choosing Christ as the norm for noble living, and walking obediently through life hand-in-hand with Him.

Facing the Sunset Unafraid

Many are tormented all life long by fear of old age, loss of income, sickness, death, separation from loved ones, the darkness hovering over the great unknown. That is human, but definitely it is not Christian. It is true that we cannot fool ourselves into thinking there is nothing disagreeable about old age and death and the mystery beyond. But it is the privilege of our knowing Christ to settle it once for all that the future really is nothing to fear. Over and over Jesus told His disciples His enemies would kill Him, and they too would be hated, persecuted, and maybe killed; but He kept telling them, "Be not afraid; in life or death there is nothing to fear!" God would be at hand to see them through.

I joyfully testify with many others that as I draw nearer to the

sunset and the thing we call death, the gloom about it and the fear of it recede. Once I asked a noble old minister, "Now that old age and death are nearer, how does it all look to you?" Cheerily and heartily he answered, "It used to look gloomy; but now that I'm up close to it, the gloom has gone." I dare to set it down strongly, and largely as a matter of experience, that fear of old age and death is much like most other fears. A mother dying called her children to her and said, "Through life I've had a great many troubles, *most of which never happened*. Don't borrow trouble from tomorrow."

This is more than a theory. Round about us we see the proof. One Sunday evening lately I called to talk to a remarkable Negro woman who had just celebrated her hundredth birthday. All her faculties remarkably alert, an easy, intelligent talker, she told of her girlhood as a slave, of the sixty-seven years spent nursing in most of the white families in all the countryside, and of winning their love and gratitude and esteem. With a life full of faithful service and kind deeds, she declared life had been satisfying and her sunset radiant, with not a cloud between her and Christ and not a fear of death and what lies in the unknown.

The same was the testimony of a grand old professor, alert and full of creative work in his eighties, and still radiating sunshine to all that know him. I asked him how it looked as he faced death, and with the same note of good cheer he said, "I have always kept so busy doing things worth while that I've never had time to give it more than a passing thought."

A Technique Proposed

1. *Resolve highly once for all to adopt Christ's law of life—to lose the life to gain it.* Spend and be spent for others. The result will be an abiding sense that such a life ought and so must live on unhurt by death!

2. *Learn from Christ how to love in spite of everything* That will build a heaven in one and around him, real for morning, noon, or sunset. It is the peculiar peril of old age to grow resentful and bitter, sour and grouchy for being frustrated, neglected, set aside. That makes a hell of an old age that could as well become amiable, radiant, joyful. I claimed as my friend a great old man. For many a year he had been a leader, almost an accepted dictator, in church matters for a large area of his state. Then others came to the front and he found himself steadily set aside. For several years he was openly resentful, and sour, ugly, and disagreeable. And then he learned to adjust himself, to rejoice in the leadership of others. He came to be radiant, companionable, and delightful to old and young. His sunset and his exit are a delightful memory.

3. *Learn to look for the beautiful, not the ugly, in people and things.* Which of the two we dwell on determines whether we are pleasant and draw a circle of friends around us, or drive people from us, to be left alone and lonely. Once long ago I drove two hours with an old minister behind a slow horse. He was a good talker, and I let him talk. For one hour he poured out a stream of incidents of how people had slighted or wronged him. And then I said, "Now tell me some of the lovely things people have done for you." He saw the humor and for an hour he dwelt on the lovely things people had done for him. It was the difference between happiness and misery for us both. So we may make our sunset a thing of joy and beauty, or of gloom and misery.

4 *Find how to keep busy at something worth while:* work, play, reading, writing, studiously making and cultivating friendships, finding how to do deeds of kindness, and, above all, taking time to cultivate a companionship with Christ. In such ways some find how, even on beds of pain, to pass their sunsets joyfully, giving out sunshine to others, and leaving a sunset glow behind them after they are gone.

—Baptist and Reflector.

—0000—

IFS AND UPS

If — The sleepy Christians would all — Wake up
 And the gossipers would all — Hush up
 On Bible subjects them all — Brush up
 We could shout the Victory.

If — The dishonest ones would all — Fess up
 And like Christians would all — Dress up
 Tithes and offerings were all — Paid up
 We'd have a revival sure enough.

If — The discouraged ones would all — Cheer up
 The Lord would dry every — Tear up
 The sky above would soon — Clear up
 And gone would be our every care.

If — Saints at prayer time would — Show up
 The Devil's business would soon — Blow up
 The trumpet would sound — All — Go up
 To meet the Lord in the air.

Selected.

A TEEN-AGER'S PRAYER

Oh, Almighty God, teach me to tolerate my parents' hangups as I cherish my own; let me understand that these differences are intrinsic in the human character and form the rich fabric of Your brotherhood of man.

Let me hold my tongue, Lord, lest I say in haste and arrogance what I may regret in later life. Make me understand that if I have learned much in life that is useful so have they. Suffer me to be humble.

May I not put down the home they provide for me; nor compare my lot with that of other teens. Let me not measure love by material standards, remembering that Your Son's precious gift to us had no monetary value.

If my parents be short with me, may I understand that they may have problems I don't know about. When I am forbidden something, let me try to figure out the reasons why. Grant that I may earn, not demand, my parents' trust and confidence. Let me make no requests in shouting voice, for surely more is wrought with a calm approach and soft speech.

Help me regard my parents as friends; teach me to go to them in time of trouble. Give me the maturity to realize that they once were teenagers, too, suffering the same frustrations and enduring the same defeats. Grant me the good sense to avail myself of their council and lean on their love and support until I am grown, for You in Your wisdom have given children to parents, and parents to children, each for his own need.

May I see my home as a sanctuary, for it is here where live those who love me most on earth, forgive me the oftenest, and pay my bills — my family.

Let me honor my father and my mother, Lord, remembering that their flesh is mine, and that when I keep Thy commandment I honor myself in Thy sight also.

Sel. by AMY KEGERREIS

—0000—

Sore trials make common believers into uncommon saints and fit them for being used in uncommon service.

—0000—

God is not only able to satisfy every legitimate longing of the human heart, but He is able to make every longing legitimate.

DAILY DEVOTIONS FOR JUNE 1969

MORE ON BELIEVING

Memory Verse, Mark 9:23, "Jesus said unto him, If thou canst believe all things are possible to him that believeth."

Sun. 1—Mark 5:21-43.

Mon. 2—Mark 9:14-29.

Tues. 3—Mark 11:12-23

Wed. 4—Mark 16:1-20.

Thurs. 5 Luke 8:1-15.

Fri. 6—Luke 24:1-27.

Sat. 7—Luke 24:28-53.

Memory Verse, John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Sun. 8—John 1:1-28.

Mon. 9—John 1:29-51.

Tues. 10—John 2:1-25.

Wed. 11—John 3:1-21.

Thurs. 12—John 3:22-36.

Fri. 13—John 4:1-42.

Sat. 14—John 4:43-54.

Memory Verse, John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Sun. 15—John 5:19-47.

Mon. 16—John 6:28-71.

Tues. 17—John 7:25-53.

Wed. 18—John 8:21-59.

Thurs. 19—John 9:25-41.

Fri. 20—John 10:19-42.

Sat. 21—John 11:1-46.

Memory Verse, John 5:24, "Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Sun. 22—John 12:33-50.

Mon. 23—John 13:18-38.

Tues. 24—John 14:1-31.

Wed. 25—John 16:1-33.

Thurs. 26—John 17:1-26.

Fri. 27—John 19:23-42.

Sat. 28—John 20:1-31.

Memory Verse, John 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Sun. 29—Acts 2:37-47.

Mon. 30—Acts 4:1-37.

SUNDAY SCHOOL LESSONS FOR JUNE, 1969

PRIMARY LESSONS

June 1—Necessity of the New Birth, John 3:1-10.

June 8—Christ, the Soul Winner, John 4:1-26.

June 15—Opposition and rejection, Luke 4:16-32.

June 22—Miracles of Healing, Luke 8:43-56.

June 29—Genuine Religion, Matt. 5:1-16.

ADULT LESSONS

June 1—Saul's call and conversion, and beginning of his Ministry, Acts 9:1-31

1. What did the Lord see in Saul that brought about Saul's conversion?

2. Why was Saul baptized?

June 8—Miracles of Peter, Acts 9: 32-43.

1. Why was Aeneas healed?

2. Why were miracles necessary?

3. Do we have miracles performed today?

June 15—Vision of Peter, Acts 10: 1-33.

1. What was the significance of the vision of the sheet?

2. What part does fasting have in a Christian's Life?

June 22—Peter preaches Christ to Cornelius, Acts 10:34-48.

June 29—Conversion of Barnabas, Acts 4:36-37. Preaching at Antioch, Acts 11:19-30.

BIBLE STUDY BOARD.

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DARE TO BE RIGHT

Dare to be right, dare to be true,
You have a work that no other can
do;

Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to be right, dare to be true,
The failings of others can never
save you;

Stand by your conscience, your
honor, your faith,

Stand like a hero and battle till
death.

TEN WAYS TO HELP MOTHER

1. Look pleasant.

2. Speak softly and kindly.

3. Do your work cheerfully and well.

4. Do not wait to be told every little duty, but surprise her by doing things she has not told you to do.

5. See how many times you can save her by running errands.

6. Put your cap, coat and school-books in their proper places. Then you will not need to trouble her to help you find them and the home will look more tidy.

7. Notice when she is tired, or is not feeling well and be quiet.

8. Always talk with her of your problems.

9. Tell her that you love her.

10. Pray for her.

If you follow these suggestions, there will be at least two happy persons, you and your mother. Try this and see if it is not true.

—Selected.

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To practice the sermon we hear
is the best way of repeating it.

BIBLE MONITOR

VOL. XLVII

JUNE 1, 1969

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SATAN

The realm in which we live is not solely one in which man exists. We are in the realm which God created and in which He, in His triune being, lives and has supreme authority and power. This is also a realm in which the angels of God have had, and still have, a mission of service for the believers and a function of judgment at the bidding of God. They will be given the task of gathering the wheat into the garner of God and of binding the bundles of tares to be cast into the fire. The third class of beings in this realm are the demons under the leadership of the Devil. Since this world is not an eternal realm, it is neither the eternal abode of angels nor demons. When it shall have passed away, the saints will dwell in the new heaven and new earth. The angels of God will be with God; and the demons, with the Devil, will have been cast into the lake of fire. In our present experience in this realm of the earth, we shall have to do with both angels and demons.

Satan, and the Devil

The title, "Devil," or "devils," is used only four times in the Old Testament. It has the significance of "the hairy one" (Hebrew, *sair*), to whom men offered sacrifices. The title, "Satan," is used six times in the Old Testament. The meaning of the latter term is that of hater, accuser, or adversary. The fact that there are few references found in the Old Testament does not indicate that the people of those days knew nothing about the adversary, for from the beginning of time the work of the adversary was in the records of the people of God. The story of the Garden of Eden contained the record of the adversary of God and man. The ques-

tion of the serpent, "Yea, hath God said . . . ?" was the beginning of the deception of the adversary, and the fall and failure of mankind from that time on is the record of the work, or the result of the work of Satan in the garden.

There is no difference between the beings designated by Devil and Satan. The same being is indicated by both names. There is a summary of the principal titles applied to Satan as it is found in Rev. 20:2. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." In this passage the names Devil and Satan are capitalized. They are the names applied to the adversary. Other names or titles are given as descriptive of his character or of his work. There are a few instances in which "evil spirit" is used. Even though it is said the evil spirit was sent from the Lord, it is evident that the spirit was not the Lord's Spirit. The nature of it was evil, yet it was a spirit and led men to do a wrong thing. Such was the nature of the Devil and Satan.

The Names Used Referring to Satan

The first occasion of the work of Satan was that of deceiving Adam and Eve in the Garden of Eden. It is said that the *serpent* was more subtle than any beast of the field which the Lord God had made. Of all of God's creation, including the serpent, the creeping things, God saw that it was good. The language which God used in talking to the serpent was not that addressed to a creature of the earth. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and *thou* shalt bruise his heel," Gen. 3:15. The personal pronouns in this statement are singular in both cases. "It" and "he" refer to one individual. "Thy" and "thou," referring to the serpent, are applicable to one person, Satan. The expression, "between thy seed and her seed," may well apply to the material seed of the serpent that was cursed to go on his belly and eat the dust all the days of his life, and the human descendant of Adam and Eve whose days of life are limited. The personal and individual implications can refer only to Satan and the Son of God. Hence the term "serpent" is one that is applied to Satan throughout the Scriptures.

In the Old Testament the term "Satan" is used only in the plural (devils) and refers to the offering of sacrifices to devils. Twice it is taken from the Hebrew *sair* which means the hairy one, and may apply to the heathen representation of their gods; and twice it is taken from the Hebrews *shed* which means the destroyer. But the term "Satan" is used

in four books of the Old Testament, I Chronicles, Job, Psalms, and Zecariah, with the Hebrew name "Satan," and the meaning as adversary. In all of these references the singular form is used, as applied to one individual. To the Hebrews there was one Satan and there were numerous devils. And in this respect there is no difference between the Old and the New Testament regarding Satan and the many demons which are associated with him in opposing the work of the Lord.

A rather striking instance of the use of two terms that are used for Satan are those of serpent and dragon. The serpent of Genesis 3:1 is the same as that in Ex. 4:3—the serpent which appeared when Moses cast his rod on the ground (*Nechash*, in Hebrew). But when Aaron cast his rod down before Pharaoh it became a serpent, or dragon (tannin, or howler, in Hebrew). Thus the two characters of Satan were set forth, the serpent and the dragon, by one staff, in the hand of Moses and Aaron. This dragon was not a jackal, a howler. It is better described in Ezek. 29:3-5. "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers," etc. This is more significant when compared with the great red dragon of Rev. 12:3, 4, which stood before the woman to devour her child, and whose tail drew the third part of the stars of heaven and cast them to the earth; and who, later, was cast out of heaven by Michael and his angels. The great red dragon was called "that old serpent, called the Devil, and Satan," Rev. 12:9. Pharaoh was a type of that dragon.

The two names, Abaddon and Apollyon, are not names applicable to Satan, for they are the names which apply to one who is king of the hordes of evil spirits which come from the bottomless pit, Rev. 9:11. Satan was not at that time in the bottomless pit where he was to be shut up and sealed for a thousand years. But he is called "the accuser of our brethren," Rev. 12:10. And the place of his accusations was before God, from which place he was cast down after the battle with Michael. This fact agrees with the incident in Job. "The sons of God came to present themselves before the Lord, and Satan came also," Job 1:6. Job was one of those who came to present himself before God. He did this continually, Job 1:5. And it was Job whom Satan accused of worshiping God for material benefits. He is still the accuser of the brethren and will be such until he is cast down from having that access to the presence of God.

Satan is called Beelzebub. "He casteth out devils through Beelzebub the chief of the devils." Jesus understood this to mean Satan. "If Satan also be divided against himself, how shall his kingdom stand? because ye

say that I cast out devils through Beelzebub," Luke 11:14-20. So also Satan is called Belial "What concord hath Christ with Belial?" Both "Beelzebub" and "Belial" are titles of Satan and are used to describe the one who is directly opposed to Christ, the Son of God. The chief of the devils was opposing the Son of God. After the temptation by the Devil in the wilderness Jesus returned by the power of the Spirit to His duties to witness among the people; and it is said that "the devil departed from him for a season." But the conflict was not ended until the time of Christ's ascension, when He led captivity captive and gave gifts unto men. Even now the conflict proceeds against the followers of Jesus and will not end until the great red dragon is cast down from heaven. He is not in heaven, but has had access *to* heaven, as indicated in Job.

The fact that there are accusations still continuing against the believers by the powers of evil is noted in Romans 8:33-39. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." There are spiritual powers and principalities which endeavor to separate the believer from Christ. It is by his accusations that the power of Satan is used against those who believe in Christ. Those forces of Satan are at work today, but Christ is the present Ad-

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vocate with the Father and the Justifier of those who come to God through Him.

Satan is also called the Father of lies.—“He is a liar, and the father of it,” John 8:44. In the same Scripture, Jesus called him a murderer from the beginning. Along with his characterization as a liar and a murderer, is the fact that he is called the tempter, Matt. 4:3. The three characteristics were joined in the first access which Satan had to the human race. He lied, he tempted, and he murdered. For the result of his temptation was the death which passed upon all men.

Jesus had told the Jews that they were of their father, the Devil. In Matt. 12:38, Jesus declared in His parable that the tares are the children of the *wicked one*. It is the wicked one who also catches away the good seed from the heart that it should not bring forth fruit. He is the opposer of both God and man.

There are other titles which belong to Satan. A title that is given by Christ cannot be denied. Jesus called Satan “the prince of this world,” John 12:31. In Cor. 4:4, Paul calls him the “god of this world” who blinds the minds of them that believe not. In Eph. 2:2, the apostle calls him “the prince of the power of the air, the spirit that now worketh in the children of disobedience.” In the same epistle, Eph. 6:12, the powers that oppose the believer are summed up as, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The margin suggests that the high places are “heavenly” places or “on high.” Spiritual wickedness does not exist in heaven, therefore it exists in the spirit realm which is exalted, even where Satan has power, in the air.

The Realm of Satan

There is a great temptation for men to define the things of the spirit world, and to locate the powers that exist in the realm of the spirit. It is not possible for men to do so.

Men know only the things of men. The things of God are known only by Himself, except as He has revealed them to us by the Word and Spirit, 1 Cor. 2. God has revealed certain facts to us concerning His own realm of glory and also facts concerning Satan and his realm. God and His hosts of angels and the dignities of the angel world are all subject to the will of God and work for the interests of men who are redeemed and, to a certain degree, to the interests of those whom He would save unto Himself. But the realm of Satan with his angels and the demons who are subject

to him and work against the interests of God and His kingdom is as real as is the realm of God.

Jude tells of the nature of those who comprise the realm of Satan. They are "angels which kept not their first estate," and "left their own habitation." In Jude 13 the "wandering stars" may well describe those angels who would not remain under the direction of God. Their wanderings seem to be in all realms and kingdoms and subject only to certain limitations which God has set for the present. There will be a final limitation of their abode, in the lake of fire, prepared for the Devil and his angels. Men have become like Satan and his angels in that they, too, have not kept their first estate. In their blindness and ignorance they have entered into evil ways and will not be controlled by the will of God.

The testimony of the Scriptures concerning men is that they have transgressed the purposes of God in the beginning. The sons of God took unto themselves wives of the daughters of men. Some have suggested that this was the sin of the angels. It could not have been thus, for the law stated by Jesus would prohibit such affiliation and the birth of giants. "That which is born of flesh is flesh and that which is born of the Spirit is spirit." There is no possible birth by the union of spirit and flesh. Only one such birth has ever occurred in the world, and that was the birth of the Son of God when the virgin conceived by the Holy Ghost, and that holy thing which was born was called the Son of God. There was no such union of angels and men in the beginning period of the world, for when and how should it have ended, and how would the Only Begotten have been recognized as born of the Spirit? The estate and abode of the fallen angels was from another realm and for other purposes.

There is a suggestion of the possible fall of Satan and his hosts given in Ezek. 28. This prophecy against the prince of Tyrus is allegorical in spirit. His fall is likened to that of the "covering cherub" whose heart was lifted up because of his beauty; but he was thrust down, for he had defiled God's sanctuary, Ezek. 28:16-18. The Prophet Isaiah also used this simile against the king of Babylon, Isa. 14:4-23. The king of Babylon is likened to Lucifer, son of the morning, who is said to have fallen from heaven. He had said in his heart, "I will ascend into heaven. I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High," Isa. 14:13, 14. Ezek. 28:11-23 includes the judgment of both the prince and king of Tyre, afterwards linking the kingdom of Zidon in the judgment. The king of Tyre is likened

to the "covering cherub" (v. 16). Thou hast been in Eden the garden of God; . . . thou art the anointed cherub that covereth; . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee, . . . thine heart was lifted up because of thy beauty, thou has corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground," etc.

The fall of Satan and his angels seems to have been from the glory of being one of the cherubs covering the mercy seat, next to the presence of God. The fall was not caused by a desire for companionship with men, who were created a little lower than the angels, but a desire to be equal, or even above God. His heart was *lifted up*, not down. Satan's kingdom was one of glory and beauty. Jesus called him the God of this world and the prince of the power of the air. He is fallen, because of his exalting himself to be as God, but his place is limited to the air and to this world until he shall be banished into hell.

There were *angels* which kept not their first estate. These are under the same judgment and future punishment as Satan. There is a place prepared for the Devil and his angels, Matt. 25:41. These angels belong to the realm of Satan, but they are not commonly called angels, but demons, or devils. Then there are men who, for their rejection of God and their unbelieving attitude toward Christ and His kingdom, are called the children of the Devil, John 8:44; Matt: 23:15; I John 3:10.

It was Jesus who called Satan the God of this world. It was Satan who tempted even the Son of God when He was in the world, and it was he who offered the kingdoms of the world to Jesus if He would bow down and worship him. The particular title and the particular claim which Satan has in the world must have a foundation in fact. His realm extends into the air as well as over the world. But the power of God which cast him out of heaven because of his pride and aspiration to be equal with God, has not met defeat in the one instance only; the power of God was not challenged in vain by the power of Satan. It will meet its final defeat when Christ shall manifest His power and glory in the final consummation of the glorious purposes of God in which His saints shall also have a part.

Sel. from Christian Monitor

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Public opinion is merely the breath of the people — sometimes bad breath.

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SOUTH FULTON, ILL.**BRO. WILLIAM CARPENTER'S SERMON**

Quote: We are happy for this privilege to worship with those of like precious faith. We beg you to continue to hold us up at the Throne of Grace, that what we say may be pleasing to God.

Luke 14:25-35, "Counting the cost." Great multitudes followed Jesus in His early ministry. When he taught them WHAT He came for, they began to fall away. He didn't bring what they wanted to hear. They were not willing to pay the cost of His kind of salvation. They wanted a man who would drive the hated Romans out of their Country and to restore the kingdom to Israel. He brought them something better but it cost more.

When we go to the store we compare prices to try to get the most for our money. We may think we should not look at Christianity that way, but Jesus said, "Count the cost." If we pay for something that does us no good we waste that money. A higher cost sometimes brings us greater value. We have to decide whether it will bring us a good return.

Jesus said, "a man cannot be my disciple if he hate not father and mother, wife and children and sisters, yea and his own life." What do we understand by this? It is a cost we are not always willing to pay.

God is Love. When we think of hate we think of wishing evil to someone. But this is not what Jesus means. In Matt. 10:37-39 He says, "He that loveth father or mother MORE than me, is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." The object of this lesson is Love. God and Christ must come ahead of love for mother and family. When Moses was leading the children of Israel he realized the danger of their worshipping idols. The seventeenth chapter of Deuteronomy tells us those proven guilty of worshipping idols, were to be stoned to death by all the people. We think this is a terrible thing for God to ask of the people. But we are to put the love of God first and resist the wrong kind of worship.

Many times during the Civil War, families were divided; brothers fought against brothers, fathers against sons, to protect the cause they believed in. If we will fight to death for our beliefs in this world, is it so much greater that God would require us to protect our belief in Him? Jesus said, "the Father loveth me because I do the will of Him that sent me." His desire was to please God. Loving God is part of the cost of living a Christian life. Building the tower of Christianity takes much time and effort. Often we would like to do these things and receive the re-

ward but we are not willing to pay the whole cost. The Spirit indeed is willing, but the flesh is weak. We sing the song, "Nearer My God to Thee." Do we really want to be nearer? We have to give up a lot of things. Do we feel it is worth it?

A salesman tells us what great worth his products are. We believe him and feel we get our money's worth. But when it comes to self-denial for Christ we think the price is too high, and we are not willing to pay. In Mark 10:28 Peter says, "Lo we have left all and followed thee." This was true, in a sense, Peter left ships, fish, nets, father and servants to go preach.

Jesus answered, "There is no man that hath left house or brethren and the gospels, but he shall receive an hundredfold now in this time, or sisters or father or mother or wife or children or land for my sake houses and brethren, sisters, mothers and children and lands with persecution, and in the world to come Eternal life. Jesus means NOW, in this time, not in future time. Like Peter we think we are doing for the Lord. But I wonder if we really surrenderer our lives whether we wouldn't have a lot more blessings. This is part of the cost. We cannot tell you what blessing you will get. We can only point to the Scriptures of God for you to study. They mean more to us when we find a scripture to fit our situation, when we are in doubt and fear, sorrow or joy. There is a cost and reward for EVERY deed and EVERY thought.

It is natural for us to pay the cost for things in this life. Some of these may keep us out of Heaven. What are some of these things? One thing above any other is UNBELIEF. That is why only two persons out of six hundred thousand were permitted into the promised land. We say we believe but our actions don't show it. The children of Israel complained in fear of the giants in the new land. The Lord's anger was kindled against them because they did not believe Him nor trust protection. They forgot about all the times He saved their lives with miracles; the manna, the quail, and the fresh pure water. The cloud to guide them in the day and the pillar of fire by night. The same trouble is with us today. We don't believe in spite of all the great blessings He gives us.

God does not reveal Himself to those who keep their Bible closed. When we open the Bible with the desire to know the will of God, His Spirit comes to us. That is how we receive the directing of the Spirit. This is part of the cost, reading the Bible for divine instructions when we would like to be doing something else. Most pleasures are only for a moment, such as food, after a meal we are soon hungry again.

One of my crosses is liking to eat too much, to the harm of my body. It costs me for that pleasure at meal time.

A survey was made on morals at a college on the thoughts and attitudes among young married people. One thing struck me very forcibly. Some of the older ones who had bad morals said, "I wish I had waited." These improper pleasures failed to fulfil their expectation of happiness. Remorse then becomes part of the cost. They did not count the cost before they chose the wrong way. Separation from God is a tremendous price to pay. Mist of darkness forever, that is the cost of life lived for self.

People allow themselves to get into impossible situations. For a life of pleasure they go heavily into debt and struggle month after month. This seems to be a common way of life. A little debt isn't so bad, but continually fighting to pay debts because we do not carefully consider the cost, is not wise. Interest and carrying charges mount up considerably to hold a loan. The cost of sin and pleasure is a much greater burden than our day to day living expenses and debts. When we consider that life is but a vapor or as grass that is soon cut down, compared to eternal life, we feel the cost of giving up ourselves to Jesus, is small. The reward is one hundredfold in this life and in Heaven life everlasting. The cost goes on and on unless we put it on Jesus.

Paul said in Phileman 1:18, "if he owest thee ought, put it upon my account." If we come to Jesus, then whose things for which we must pay, will be on His account.

A man in a Communist prison was beaten, starved and tortured. At the tiny window he saw a bright light. Suddenly he had a strong desire to get to the window. Painfully crawling and resting often, he reached the window where he had to stand on tip toe to see out. The earth was white with snow. On the roof of a nearby building the form of a cross appeared where snow had not fallen. As he looked he heard clearly God's voice, "prepare for more torture." Tears streaming down his face he burst into song praising God. Why was he so happy in the face of such cruel circumstances? Because he had the most wonderful feeling, God had not forgotten him!

In a few minutes the guards came in and took him away for more torture to try to force him to renounce his Lord and Saviour. But he was not afraid. He knew his Lord was with him to sustain him.

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MAN'S NEED OF GOD

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Man himself, cannot deliver himself nor escape from the eternal punishment of God. "As it is written, there is none righteous, no, not one." Roman 3:10.

At this time of the year the majority of our members enjoy one or more Lovefeast services. In order to properly partake of such a sacred service we must feel the need of God and so fit ourselves that He may fill that need. In order for Him to fill that need, we each must serve Him, desire His blessings and so conduct ourselves that He can draw near to us and use us in His service. "Draw nigh to God, and he will draw nigh to you," James 4:8.

Man is continually subject to temptation. Satan's aim is to draw man away from God. Only continual service to God will save man from being led away from his Creator for all eternity. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10.

"All things were made by him; and without him was not anything made that was made." John 1:3. Man is fearfully and wonderfully made. God's ability does not stop with man but it is astonishing what man is finding out about the earth where God has placed man. The wonderful working together of the elements of the earth. The vast store of natural resources that God has stored in the earth for man's use. These wonders are only for time. What must God have in store for eternity?

Where will we spend eternity? From man's sin in the garden of Eden, God has forbid man to live forever, in sin, on this earth. He has arranged that each of us can have our sins forgiven and thus enjoy eternity. "For all have sinned, and come short of the glory of God." Romans 3:23.

If we fail to be justified according to God's plan, we are guilty of our sins and will be punished. "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17 "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

All through the history of God's dealings with man, blood has been the medium of recognition that man accepts God's plan. We can follow the path of blood through: Abel, Abram, Moses, David, through Isaiah's writings and ending with Christ's supreme sacrifices. "Behold the Lamb

of God, which taketh away the sins of the world." Jno. 1:29.

"Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Why will you not accept Christ's plan of salvation, wash away your sins according to His directions, observe the commandments and ordinances that He has instituted, and directed your life according to His plan of true living? "Wherefore he is able to also save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Will you read Psalms 51 and learn of that fine humble submissive spirit of David. God can and will accept you if you come to Him in the right way. May we each trust Him and submit ourselves wholly to His will. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Col. 1:13-14.

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SCRIPTURAL ADORNMENT

In this day of worldliness in which we live it seems as though the people, are doing all they can to out-do one another, in the matter of seeing just how little they can put on. Despite the fact the Word of God teaches, I Cor. 6:19, that our bodies are the temple of the Holy Spirit, and I Tim. 2:9, that Christian women are to dress in modest apparel. Most church people bypass the matter of Christian dress as non-essential; while within the churches who do hold the matter essential, the numbers are increasing who place human and carnal desires above the plain teaching of the Word of God, and in so doing they are jeopardizing their souls salvation. Often it is heard, "My conscience does not bother me." Placing the conscience above the word of God, and saying that the conscience is infallible, while in this manner the Word of God is ignored.

The Scripture instructs the Christian to present his body a living sacrifice holy, acceptable unto God, Rom. 12:1-2, then it is important in every detail how that offering is to be accomplished. The question each shall have to answer is, shall my own personal opinion or God's word determine what is the right course to follow?

People who deride the subject of Christian adornment marshal their arguments from the fields of human reason, which are far removed from the humble Christ-like Christian, who is willing to be led by the word of God. Instead of their own personal likes and opinions. The

permanent waves of love, set in the soul of the obedient child of God, need no fixing up, but man-made beauty fades away in the presence of the glory of God. If all arguments, were supported by a "thus saith the Lord," all the false teaching along this line would come to an end.

Paul said, II Tim. 3:16, "All scripture is given by inspiration of God." Therefore the matter of Christians adorning themselves in modest attire is from God, and all true followers of God are not going to lightly throw his Word aside. Paul said, "I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." This introduction associates Christian adornment as a matter of spiritual importance, and we do well not to trifle with its sacred contents. Then Paul makes this settlement, "In like manner also (as men are to pray without wrath and doubting), that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." We therefore must conclude that if this divine standard of Christian dress can be dispensed with, without loss, then can also prayer, holy hands, meekness and faith, be discarded, for the Word of God places them all in the same relationship.

D. L. Miller, in returning from France, said, "That there was enough nude statutes in the city of Paris to corrupt the morals of any nation." I wonder what he would say today if he should come back and see the semi-nude women and girls of our nation walking the streets of today. In his day the modern bathing suits would have scandalized the theatre business, while the brazen knee in our religious assembly would have been sensational at the burlesque.

Another phase of this subject might be called unnatural adornment—the making of one's appearance what he is not. The beauty parlor crowd seems to think God made a mistake in woman's appearance or did not finish the job. This dissatisfied feeling with one's natural appearance testifies to a heathen nature within. God could have made red, or green fingernails as easily as he made the red man, or the darkskinned man of Africa. If a young lady wins the love, and respect of a young man on the fictitious basis that she is good-looking, and then later finds out that what he fell in love with was or could be bought at a beauty shop or dime store, he might to some degree have a state of disappointment. Might that not have something to do with so many divorces today, that the unnatural beauty in courtship, vanished under closer relationship,

leaving a person with very little personality or character? People should seek to be desired for what they are, and not for what they are not.

Sel. W. E. Bashor

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BIBLE POINTS OF CONTACT FOR CHRISTIAN WORKERS

„In dealing with individuals in Christian work, the worker is often at a loss as to how to establish the point of contact in getting the message across. While meditating along this line of thought, several of Christ's expressions — such as, “I am the Bread of life,” “I am the door,” etc.— made me think what a wonderful point of contact a person would have in speaking to a baker about the “bread of life,” or to a planing mill worker or carpenter about the door; and in searching further for similar points of contact I was surprised how full of them the Bible really was.

The following list is given with the prayer that it may be used to God's glory and the salvation of some soul. If it is kept as a reference list and often read, I feel sure it will be helpful. This is not given as a complete list, but by more searching I believe many more can be added:

To Baker: “bread of life.” Jno. 6:48.

Butcher: “Lamb, slain from the foundation of the world,” Rev. 13:8.

Carpenter: “Jesus the carpenter.” Mark 6:3.

Jeweler: “Pearl of great price.” Matt. 13:46.

Mason or Bricklayer: “The stone which the builder rejected.” Luke 20:17.

Fireman: Hebrew children and the fiery furnace. Dan. 3:21.

Keeper of Zoo: Daniel in lion's den. Dan. 6:16.

Soldier: “Sword of the Spirit.” Eph. 6:17.

Astronomer: “Sun of Righteousness.” Mal. 4:2.

Oculist: “Eye hath not seen.” I Cor. 2:9.

Aurist: “Ear hath not heard.” I Cor. 2:9.

Heart Specialist: “Neither entered into heart of man.” I Cor. 2:9.

“The heart is deceitful above all things.” Jer 17:9.

Physician: “They that are sick.” Matt. 9:12.

Lawyer: “Our advocate.” I Jno. 2:1.

Poultryman: “As a hen gathereth her brood.” Matt. 23:37.

Brain Specialist: Having the mind of Christ. Phil. 2:5.

Weatherman: "Behold he cometh with clouds." Rev. 1:7.

Man of authority: "I say to this man, Go." Matt. 8:9

Professor: "The fear of the Lord is the beginning of wisdom." Prov. 9:10.

Dentist: "Not with silver or gold." I Pet. 1:18.

Tailor or Clothier: "Robe of righteousness." Isa. 61:10.

Florist: "Lilly of the Valley, Rose of Sharon." Cant. 2:1.

Miller: "Two . . . grinding at the mill." Matt. 22:41.

Planer or Woodworker: "I am the door." Jno. 10:9.

Buyer: "Bought with a price." I Cor. 6:20; 7:23.

Giver: "God so loved . . . gave." Jno. 3:16.

Shepherd: "I am the good Shepherd." Jno. 10:11.

Tourist: "I am the way." Jno. 14:6.

Cemetery keeper: "They that are in their graves." Jon. 5:28-29.

Judge: "Judge of all the earth." Gen. 18:25.

Undertaker: "I am the resurrection and the life." Jno. 11:25.

As stated before this is only given as a partial list. By further study of God's blessed Word a more complete list may be compiled. Seeing we have so many points of contact, how is it possible that we are so slow to speak of Christ to those round about us? May we be more ready to witness for Him, free ourselves from the "blood of all men" and be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Then we are truly ready to depart and receive that "crown of righteousness" which shall be given to "all them also that love His appearing."

CLARENCE D. WEAVER — in Gospel Herald

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THE MASTER'S WISTFUL — "IF YE WILL"

How often would I have gathered thy children together, . . . and ye would not. — Matthew 23:37.

Frequently throughout the teachings of Jesus there are phrases such as "He that hath ears to hear," or, "Take heed what ye hear: . . . and unto you that hear shall more be given" (Mark 4:24).

If we look for these, we are soon struck with the frequency of them. Truly, "He came unto his own, and his own received him not!" Jesus Himself was concerned about the varying receptivity of the hearts in His audience, and He pointed this out in the Parable of the Sower, which even His disciples could scarcely understand at the time.

At another time Jesus questioned the multitude about John the Baptist. "Among them that are born of women" He said, "there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he . . . For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."

Are we to take from this that unto those who would not receive it he was not Elias? What else can we understand from it?

What other reason can we find for the fact that John the Baptist himself, when questioned by the delegation of priests and Levites sent from the Jerusalem Jews to examine him as to his identity, answered their plain, "Art thou Elias?" with as plain a "No!"

"If ye will receive it!" Oh, how the Lord must have longed for them to be receptive, even just a little bit!

How much are we missing today, just because we say, "This or that is not for us in this day," do you suppose? How Jesus' heart must grieve over us today, for this is a busy age, and few have time for daily meditation, and thus "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). That just about hits us all, doesn't it?

And yet, a few verses before, Jesus had answered the Twelve: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

We have been told that the Gospel is a simple Gospel, but nowhere does the Scripture say so—it speaks of a simple faith, in other words, one that receives. Jesus taught that there were marvelous mysteries open to the receptive heart.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This is the sense in which we must become as little children, if we would enter in. Little children are not sophisticated enough to consider their reputation first and what would happen to it if they would accept some unpopular truth, are they? They learn it soon enough, but in the beginning they are not.

Jesus said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

Again He said: "Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17). How the Old Testament prophets would have entered into the discipleship of Christ, if they had only had the opportunities that came to the disciples, and have come to us!

Just what are these mysteries that beckon us on? Let us search them out daily as a treasure hid in a field, for no one can lay them out before you in a way that they can be superficially grasped. That is what Jesus meant when He said, "Unto you that hear shall more be given."

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The key to understanding the Scriptures and all the wondrous things contained therein is simply receiving, first of all salvation, for ye must be born again, and from then on, learning step by step. The Apostle Paul prayed for the Ephesians that "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling."

This is what we all need, the enlightening of the Holy Spirit as we read and search out the truths that mean something to us personally, the mysteries that are for us, that we miss so easily unless we have hearts hungry for all that God has for us. "Strive to enter in," said our Lord and Saviour, when asked "Are there few that be saved?" "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). How awful not to be able!

It is not Jesus' fault if we are not able; it is our own. We want to be superficial about our discipleship, when He says it is a deadly serious matter. To the chief priests and elders who demanded His authority, after the parable of the two sons, Jesus said plainly, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." (How this must have shocked their propriety!) "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:31, 32.)

Parable after parable He spoke concerning their unreceptive hearts. Notice particularly the parable of the "certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come . . . they which were bidden were not worthy" (Matt. 22:1-8).

It is a serious thing to try to be a disciple of Jesus in our own righteousness, for He did not finish this parable without dealing with the man who had not on a wedding garment.

Let us look at a few of the signposts along the way of the Strait Gate: "As many as received him, to them gave he power to become the sons of God" (John 1:12).

"We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

"And this is the record, that God hath given to us eternal life, and this life is in his Son" (I John 5:11).

"Abide in me and I in you. . . . If a man abide not in me, he is cast forth" (John 15:4, 6).

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

"But he said unto them, All men cannot receive this saying, save they to whom it is given. . . . He that is able to receive it, let him receive it" (Matt. 19:11, 12).

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory . . . to the acknowledgment of the mystery of God, and of the father, and of Christ; In *whom* are hid all the treasures of wisdom and knowledge . . . and ye are complete *in Him*" (Col. 1:26, 27, and 2:2-10).

"Wherefore if *ye be dead with Christ . . .*" and, "If ye then be risen with Christ, *seek those things which are above.*"

How rich are these truths, how rich this life in union with Him! How great would be our sorrow if we should find some day that we were among those over whom Jesus wept, saying: "Thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*"

Neither do I want to be among those professed followers to whom He will say one day, "*I know you not!*"—Or in other words, "*you don't belong to Me!*" I want to belong to Jesus every moment from now on, don't you?

Sel. from the Christian Monitor.

CHRIST AND THE SUNSET OF LIFE

There are sunsets and sunsets. Some are drab and ugly and depressing. But some are exquisitely beautiful. Who doesn't look back and recall sunsets with colors so varied and radiant that they still haunt the memory with their beauty, and linger to enrich the life?

And we find the same variety in the sunsets of human lives. Old age for some people is drab and unlovely, and is gloomy and depressing for all who come near. For others it is radiant and beautiful, and carries the charm of a lovely sunset.

We Can Make Our Sunsets Beautiful

Why not make our sunsets beautiful for ourselves and others? It can be done. Who hasn't seen old people who fade away leaving an afterglow as pleasing as the sunset colors? I have seen it so often as to satisfy me that a Christian can go out in that manner, leaving a trail of glory behind. There is a secret to learn, a technique to master, a spirit to be attained, to work that miracle.

One might cite examples galore. The apostle Paul is one. As an old man he spends several years in a Roman dungeon, frustrated, his life work cut short. But in the dungeon, chained day and night to a Roman soldier, he writes a beautiful book, *Philippians*, and its keynote is "re-joice." In *Philippians* 3:14 is a picture of the old man: Forgetting the things behind (no time to look back); stretching every nerve forward (a great present task to do); his eye on a lofty goal ahead, he presses "toward the mark," No looking back and sighing for "the good old days," nor grieving over mistakes. His eyes are fixed on Christ, and every ounce of energy goes eargly and joyfully into the task of showing the world how a Christian can live joyfully and triumphantly in a dungeon.

Preparing for the Sunset

Such sunsets do not come without preparation. To insure a beautiful sunset requires lifelong clean living, high thinking, and true loving. It takes all that to develop sound bodily and mental health, and to build a personality able to delight in the beautiful, the true, and the good. It needs to begin in childhood and to go on through life. A valuable book, Lorand's "Old Age Deferred," argues convincingly that, by observing the laws of health for body and mind, one may defer old age and prolong bodily and mental vigor by ten or twenty years. That must include keeping ugly and hateful thoughts out of the mind and learning to love people

and binding them to us by kindness. It will mean filling the life with what it will be pleasant to remember. Many a sunset is blighted by memories of a misspent life or of deeds and words that haunt one with regret and remorse. All this means choosing Christ as the norm for noble living, and walking obediently through life hand-in-hand with Him.

Facing the Sunset Unafraid

Many are tormented all life long by fear of old age, loss of income, sickness, death, separation from loved ones, the darkness hovering over the great unknown. That is human, but definitely it is not Christian. It is true that we cannot fool ourselves into thinking there is nothing disagreeable about old age and death and the mystery beyond. But it is the privilege of our knowing Christ to settle it once for all that the future really is nothing to fear. Over and over Jesus told His disciples His enemies would kill Him, and they too would be hated, persecuted, and maybe killed; but He kept telling them, "Be not afraid; in life or death there is nothing to fear!" God would be at hand to see them through.

I joyfully testify with many others that as I draw nearer to the sunset and the thing we call death, the gloom about it and the fear of it recede. Once I asked a noble old minister, "Now that old age and death are nearer, how does it all look to you?" Cheerily and heartily he answered, "It used to look gloomy; but now that I'm up close to it, the gloom has gone." I dare to set it down strongly, and largely as a matter of experience, that fear of old age and death is much like most other fears. A mother dying called her children to her and said, "Through life I've had a great many troubles, *most of which never happened*. Don't borrow trouble from tomorrow."

This is more than a theory. Round about us we see the proof. One Sunday evening lately I called to talk to a remarkable Negro woman who had just celebrated her hundredth birthday. All her faculties remarkably alert, an easy, intelligent talker, she told of her girlhood as a slave, of the sixty-seven years spent nursing in most of the white families in all the countryside, and of winning their love and gratitude and esteem. With a life full of faithful service and kind deeds, she declared life had been satisfying and her sunset radiant, with not a cloud between her and Christ and not a fear of death and what lies in the unknown.

The same was the testimony of a grand old professor, alert and full of creative work in his eighties, and still radiating sunshine to all that know him. I asked him how it looked as he faced death, and with the same note of good cheer he said, "I have always kept to busy do-

ings things worth while that I've never had time to give it more than a passing thought."

A Technique Proposed

1. *Resolve highly once for all to adopt Christ's law of life — to lose the life to gain it.*

Spend and be spent for others. The result will be an abiding sense that such a life ought and so must live on unhurt by death!

2. *Learn from Christ how to love in spite of everything.* That will build a heaven in one and around him, real for morning, noon, or sunset. It is the peculiar peril of old age to grow resentful and bitter, sour and grouchy for being frustrated, neglected, set aside. That makes a hell of an old age that could as well become amiable, radiant, joyful. I claimed as my friend a great old man. For many a year he had been a leader, almost an accepted dictator, in church matters for a large area of his state. Then others came to the front and he found himself steadily set aside. For several years he was openly resentful, and sour, ugly, and disagreeable. And then he learned to adjust himself, to rejoice in the leadership of others. He came to be radiant, companionable, and delightful to old and young. His sunset and his exit are a delightful memory.

3. *Learn to look for the beautiful, not the ugly, in people and things.* Which of the two we dwell on determines whether we are pleasant and draw a circle of friends around us, or drive people from us, to be left alone and lonely. Once long ago I drove two hours with an old minister behind a slow horse. He was a good talker, and I let him talk. For one hour he poured out a stream of incidents of how people had slighted or wronged him. And then I said, "Now tell me some of the lovely things people have done for you." He saw the humor and for an hour he dwelt on the lovely things people had done for him. It was the difference between happiness and misery for us both. So we may make our sunset a thing of joy and beauty, or of gloom and misery.

4. *Find how to keep busy at something worth while:* work, play, reading, writing, studiously making and cultivating friendships, finding how to do deeds of kindness, and, above all, taking time to cultivate a companionship with Christ. In such ways some find how, even on beds of pain, to pass their sunsets joyfully, giving out sunshine to others, and leaving a sunset glow behind them after they are gone.

—Baptist and Reflector.

THE WORLDLY CHURCH

PART 4

Many people whom we come in contact with will tell us we are living in a modern way, time has changed and so the church must change to the time we are living in. Our Pastors must try to please the younger people, so he takes a text that he feels will interest the people, some times showing slides of a trip he has taken, leaving out the main reason he was called, to feed the flock from the Word of God.

So many of the Churches of today seems to only be interested in amusing and the humorous, and clever entertainment side of life. Eph. 4:14. We read we are not to be as children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; Hebrew 13:9. We are not to be carried about with divers and strange doctrine. Ga. 1:8—9 we read: "If we preach any other Gospel than what we receive of God, let him be a curse." Oh, let us as ministers who have accepted that high calling, be always on our guard, for you have been warned what the outcome will be if we fail to follow His teachings.

We all realize that the happiness of our homes, the future of our children and the very life of our nation depends upon the saving, keeping power of the Christian religion. Would you like to live here on this old earth if there was not a soul that loved the Lord. People today are just looking for something to make them laugh, do you find where Jesus laughed? I have never found a place in the scriptures, but we have a record where it says, "He wept."

We find in some of the Churches they are becoming dissatisfied with their Pastor. They feel they need some spiritual food for which their soul is hungry for. These dear ones, you find them one Sunday at this Church and the next one at another Church, trying to find some place where the Word of God is preached. They have realized they need something that will help them to overcome the evils of this world and give them strength so they can prepare for that home above. What do we have left if we take Jesus Christ and His message of Salvation out of our religion.

Let us not lay all the blame on the Pastors. As many of them are good Christian men and have a good character, personal devotion, a fine prayer life. They long to preach the whole Gospel. But the fault lies not with them alone but with that great system under which they are compelled to teach. They are the helpless victims of their denominational machine.

—Selected.

THE MODERN WAY

We are greatly disappointed in some preachers of our day. With their topics, their theories, their aristocratic way, their science and modernism, full of everything but Jesus and His love for you and me. There is plenty in the Bible for every preacher for this day, but they will not search its pages and for divine help they will not seek. God's word is everlasting and it will never grow obsolete. It indeed holds precious treasures, yes, far more precious than gold. What we need is more consecration, love for God and His book divine to lead us and direct us in the good old Gospel way; the truth, the life and the way. If preachers in our churches would preach Jesus and Him crucified, how through love for us He suffered and died, perhaps there would be better church members. What we need is just plain Gospel in the good old fashioned way. We want just the good old story of His precious blood to save on Calvary's cross for you and me. That alone can make all men free. This grace divine with love so free is the precious and dear old story of God's love for you and me. The grace of God, the unspeakable gift, and the wonderful working power of the blood spilt on Calvary's cross for sin. This blood of Jesus cleanseth from sin, leading us on the narrow way. Oh the unsearchable riches of Christ, this grace that rescued you and me; To sing the song of Moses and the Lamb which will be through endless days.

Sister E. M. ALLTUS

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GRATITUDE

If, from a lofty summit, vision ran

To meet horizons of our vast domain—

Its East, South, West, and rugged North — to scan

Its mountains, valleys, fields of ripened grain,

Think you the largess of God's hand would find

In human hearts rich sheaves of gratitude,

A harvest of thanksgiving? Or a mind bent on complaint amidst our
common good?

How shall our nation larger blessing seek,

How hope for richer store of creature good,

If it forget the One who giveth rain to fall unon the haughty and the
meek?

Oh, for the Pilgrim Father's gratitude,

E'en though their Day of Thanks doth yet remain!

—WILLIAM M. RUNYAN.

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BIBLE MONITOR

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JUNE 15, 1969

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.



This June 15 edition has been compiled under the supervision of Elder Walter Bird, Route 1, Box 93-A Converse, Indiana 46919. Please send all future communications concerning the Bible Monitor to this new editor. I sincerely urge, particularly all ministers, to give the new editor complete co-operation in furnishing sufficient material in plenty of time for each issue. It is a large job to edit and supervise the *Bible Monitor* without searching for sufficient material. Few of our subscribers realize the vast opportunity for the *Bible Monitor* to carry out John 3:16, in this part of God's moral vineyard.

I appreciate the co-operation during my labors with the *Bible Monitor*. I sincerely thank all those who sent cards, letters, flowers and gifts during my illness. May God's richest blessings rest on each of you and pray for continued improvement that I may be of some use in God's work. May the *Bible Monitor* and our Brotherhood be blessed with the guidance of the Holy Spirit.

Howard J. Surbey



"IF YE LOVE ME"

Though Jesus lived upon the earth for 33 years, it was only in the last 3 years that He chose His disciples and spent His time in preaching, working miracles, and teaching them the new and living way. All of His teaching was important, and we are not trying to minimize His ministry in any way, but we do wish to point out the extra significance He placed upon the teaching and examples He left with His chosen twelve in the last twenty-four hours of His life.

When any of us are going to leave our homes for a while, and are leaving someone in charge of the chores or other work, we will instruct them on the routine matters to be taken care of, possibly, for some time before we are ready to leave. Then as the time draws near, we begin to emphasize the most important things, because we know that the last instructions given will make the greatest impressions. This was the method of teaching Jesus used in the last few hours before His betrayal. He took His disciples into the upper room and there showed them by example and Word the foundation principles of the Church. It was needful that these things should be impressed upon them, for He had chosen them to be the instruments after His departure by which the Church should be established and perpetuated here on earth.

Now, take special note of St. John 13:1, which reveals the timing for this work, "Jesus knew that His hour was come that He should depart out of this world unto the Father." Jesus knew it was time to instruct them in their relationship and conduct one to another as members of His Body and as witnesses of His death and resurrection. He had already instilled in their hearts the need for obedience to His Word (John 12:44-50). He had manifest His power before them (John 9:6, 7; 11:43), and many times had revealed His deity unto them (John 10:30-38), but now He wanted to strengthen them for the trials that lay just ahead and reveal unto them the mystery of the Church. He must give them those ordinances which would serve to knit them together in a fellowship unknown in the world before. He had no fear of them being unable to fulfil the purpose of their calling (except for that one of whom He later spoke), for back in John 10:27-29 He had spoken these words, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Before giving them these important ordinances, He again shows the authority of His power:

to give them the ordinances of the Church.

He starts with the cleansing, by giving them an example and commanding that they should wash one another's feet, even as He had done. This was not an old custom. The Scriptures plainly teach that not even the servants were made to wash the guests feet, but only to get water so they could wash their own feet (Gen. 18:4; 19:2; 43:24; Luke 7:44), so He was not merely putting Himself in the position of a servant. Neither did the master of the house stoop to wash the guest's feet, but he provided water that each might wash his own. No wonder Peter was puzzled, and exclaimed, "Thou shalt never wash my feet." Jesus then, even more emphatically, said, "If I wash thee not, thou hast no part with me." Further on He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." This then was not an old custom, but a new commandment, and one that was practiced by the disciples (I Tim. 5:10).

Now at this time He also instituted a simple meal, which He called a passover supper (Luke 22:8, 15), and which Paul called the Lord's supper, along with the bread and wine (I Cor. 11:20). This was not the passover the Jews kept because of the time at which it was partaken, but it was a meal signifying the passing over into the dispensation of the Church. The first passover was instituted in Egypt just before they passed through the time of death in the land and on through the Red Sea into the time of the Law given to Moses. Our passover supper was instituted just before He passed through death, resurrection, ascension, and the giving of the Holy Spirit to the Church. That this was a meal to be kept as a memorial is evidenced in I Cor. 11:20, where Paul reprimands the Corinthian church for the way in which they were observing it. He did not even intimate that they should not be observing the supper, but was condemning them in the manner in which they observed it—a manner which did not give Christ the reverence. Yes, Jesus instituted a passover supper for us to keep and observe until He comes again and takes us to the culminating supper, the marriage supper of the Lamb.

Along with the supper He also instituted the self-examination when He said, "Verily, verily, I say unto you, that one of you shall betray me." All began to look into their hearts and to think of what their lives and thoughts had been. One was there whose heart condemned him, and he went out. Paul refers to the self-examination in I Cor. 11:28 where he

says, "Let a man examine himself, and so let him eat." Further He says, "if we would judge ourselves, we should not be judged."

Following the self-examination, He then introduced an ordinance which bewildered them—the bread and the cup. They partook of them, but their curiosity must have been overwhelming. Nor could it have had much significance to them until they realized that He had risen and they they could look back on His broken body hanging on the cross with His blood shed upon the ground. Then could they truly know that He had died for them and feel the significance of, "This do in remembrance of Me." This is so freely perpetuated by the churches of today, although He made it no stronger or more binding than the feet-washing.

Jesus did not stop with these ordinances, but He went on to teach them (and us) the commandment of love in John 13:34. He called it a new commandment, that they should love one another. If we look at the Old Testament and the Law as it was given to Moses, we see a detailed account of how men and women should conduct themselves, and how they should treat each other. It was all laid out on the human basis of treating others as you wish to be treated, with fear of retaliation or punishment being the main influence on their actions.

Jesus, then, was truly introducing another new commandment, which was just as strong to them as the previous one on washing one another's feet. The commandment to love, like feet-washing, would take an humbleness of heart hitherto unknown to them. Under the old Law a person was respected because of his position of authority or prominence due to his wealth or his sanctification into the priesthood, even though the people may have inwardly hated him. Now Jesus says that everyone from

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the poorest disciple to the most wealthy, or from the newest convert to the oldest saint, is to be loved without discrimination. We should show respect to those who labor untiringly in service to God and others, but not with a greater amount of love. The Apostle Paul says, "Let love be without dissimulation," and again that we might approve ourselves with "Love unfeigned." Jesus strengthens His new commandment with the statement, "By this shall all men know that ye are my disciples, if ye have love one to another." This lesson made a deep impression on the disciples, as we see in John's writings, "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." In fact, all of John's writings center around the theme of love.

Now, let us look into our own lives for a moment. How many of us will make a great effort to surround the communion table and partake of the ordinances, that we may prove that we are His disciples, and then use one another as stepping-stones to the gratifying of our desires the rest of the time? I speak this to our shame, brethren, for we see this manifested in spite of John's warnings that unfeigned love is one of the greatest commandments for us to fulfill. (See I John 2:3-5 and 9-11.) we can put forth an attitude that may conceal our motives from the brethren, but John says that if our hearts condemn us remember God is greater than our hearts and knows all things. Also he cautions us to "love not in word, neither in tongue; but in deed and in truth." There are many things which can cause us to lose sight of the commandment of love. A few are: seeking personal recognition, the desire for authority, striving for preeminence, self-exultation, and partiality. All of these can be achieved very subtly, but not without using or abusing someone, and sometimes, many others. Paul in Philippians warns us, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." He tells us to be in mind as Christ Jesus, "Who . . . made Himself of no reputation, and took upon Him the form of a servant." As Peter confirms, we should have "unfeigned love of the brethren," and we should love one another with a pure heart fervently."

Jesus gave one other command shortly after they left the upper room. He had asked if they had a sword, and they showed Him one. When the multitude came to take Him, one of the disciples used the sword in a vain attempt of defense. Jesus then gave the command, "Put up again the sword into his place: for all they that take the sword shall

perish with the sword." In this He reaffirmed the commandment of non-resistance at a time when it would make a great impression on the disciples. As we consider these commandments and teachings, let us not forget they were all preceded by the statement in John 13:3, "Jesus knowing that the father had given all things into His hands."

In conclusion we quote John 14:15, "If ye love me, keep my commandments."

Sel. by BRO. WILLARD BEAM — Rt. 2, Greentown, Ind. 46936

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LOYALTY

The Holy Scriptures often use the family relation as a natural example to illustrate spiritual truths. The Christian's relation to his Lord Jesus is compared to a bride and bridegroom. Also, the Church is sometimes referred to as a bride. Some of the most tender and loving insights into the nature of God come to us when we consider those Scriptures which refer to our new life in Christ as a courtship, marriage supper, and being a member of a new household with Jesus as head. When one finds a Scripture giving a new insight into this relation, one can hardly help breaking forth in praise to the Creator.

I would like to use the human family relation to illustrate a truth regarding our relation to one another in the Church.

Loyalty in the family of God must be based upon divine love. Group loyalty can be either a curse or a blessing. They speak of an honor among thieves. This is a loyalty for the purpose of pursuing evil. There is a loyalty to one's race that hates all other races. There is a loyalty to one's creed that condemns all other creeds. These loyalties are the result of bigotry and evil religious prejudice.

Suppose some evening we go to our neighbor's house, and being very wrought up, began to confide in him about our companion's faults, about our children's faults, about many intolerable conditions in the household? Suppose we become a chronic complainer to whoever will listen to us about the conditions at home?

Now probably most of this is only our own viewpoint, the result of a resentful and selfish spirit. But suppose some of it is true? Suppose our companion and children do have a few faults? Are we justified in carrying this news to our neighbors?

Let me help answer this question by asking another one.

Do we carry news of our own faults to our neighbors?

Why not?

I believe that the answer to this is love: self-love or self-respect.

Now if we have a genuine love for members of our own household, we desire to maintain their confidence in us by praying for their weaknesses, by advising them, not in anger and defiance, but in meekness, and perhaps with tears for their amendment. And it is very important that we do not betray their confidence by angrily distorting facts.

I remember reading an account of a young man preparing to go fishing. His wife complained to him that their little four-year-old son wanted to go too, but she had told him that he had to take his nap. Now it was time for dinner, and they couldn't find the boy. Mother called and called. They ate so father could go fishing. As father left the house, mother was talking angrily of the disobedient boy. As father went down the walk he met the boy returning with a few toys. Thinking to teach the lad a lesson, he gave him a sound thrashing. While fishing, the father's anger cooled. That night, returning up the walk he espied the fallen toys. Stooping down, he picked up a tin can—then another. For awhile he looked at them, then knelt down and felt about on the walk and grass. Then it dawned on him that while sonny knew he couldn't go fishing, he had gone to the back yard to gather worms for father. Tears came to father's eyes, and kneeling there on the sidewalk he pled God for forgiveness. In his haste and anger, he had been unjust. He vowed to improve his relationship with his son.

So it is with us. An angry spirit eventually distorts truth and kills love.

Seldom does a harbored spirit of anger work for good.

"For the wrath of man worketh not the righteousness of God." James 1:20.

The wrath of God is and shall be based on divine knowledge and tempered with divine mercy.

We mortals must be slow to anger, Jesus' anger with some of His contemporaries was based on the fact that He knew their hearts. Also, His mercy (for example, the woman taken in adultery) was based upon His knowledge of what was in man. He did not excuse the woman in this case, but rather told her to begin anew.

You make mistakes yourself, as I do. When you make a mistake, do you consign yourself in utter hopelessness to despair forever?

Of course not! You say, "Lord, give me another chance." You say, "I must begin again; I must start over." Likewise we ought to say this to our brother and sister when they are overtaken in a fault.

"Overkill" is a term used nowadays. It means that excessive physical power often brings excessive and unnecessary killing. The wrath of man is like "overkill." It too easily goes to excess. Being based on hatred, it is blinded to degrees of offense. It too easily meets out excessive punishment to minor offense.

A Christian must not spare sin, even if found in his own family.

We cannot excuse sin. Our example is Jesus Himself. Let us study His handling of the problem. It seems to me He strongly condemned sin but forgave the repentant. To the stubbornly unrepentant He said, "Ye are of your father the devil." Of His own disciples He said, "Have not I chosen you twelve, and one of you is a devil?" Only Jesus could say this. His disciples did not know of whom He was speaking. Speaking of the tares among the wheat, Jesus said, "Let both grow together until the harvest." This is what He did with Judas.

On the other hand, Jesus also said, "but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Matt. 18:17.

This speaks of a discipline by the Church. This discipline is based on the collected judgment of many hearts. The offense is judged in the light of the possible redemption of the offender. The slow, deliberate judgment of a multitude may be preferred to the snap judgments made by the wrath of one or a few. The disposition of the offender, whether of a repentant attitude or of a defiant, malicious attitude, may be a guide to judgment.

Some say that Christians are forbidden to judge another, and they quote, "Judge not, that ye be not judged." Matt. 7:1. But in I Cor. 7:1-5 Paul speaks of how Christians are to judge matters among themselves. We see that Matt. 7:1 speaks of an uncharitable, hypocritical, and self-righteous type of judgment. That Christians should separate themselves from those who walk disorderly is clearly taught in many places, and this requires a proper judgment.

What then is a faithful guide to proper judgment? Is it not the nature of the offense; the disposition of the offender; and the rule, "And as ye would that men should do to you, do ye also to them likewise"?

Assuming that we have the proper natural affection for each member

of our own families, let us find here a spiritual truth.

Look at each older man in your church with the same feeling you have for your own father.

Look at each older woman in your church with the same feeling you have for your own mother.

Consider each young "sister" in the church as you do your own sister, and each young "brother" as your own brother.

Consider the youth of your church as you do your children.

This is truly the way to make the church a family. To consider our fellowman in Christ as having all the rights to our affection, correction, mercy, and forgiveness that we lavish upon our own immediate families is the way to be truly the family of God.

Sel. by BRO. WILLARD BEAM — Rt. 2, Greentown, Ind. 46936

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LOOK FOR THE JOY

The well-worded advice of an elder to a young minister was this: "Look for the joy that is in the work." These words have often been called to our mind, for surely it is excellent advice for every Christian.

In the second verse of Heb. 12, we read "...who for the *joy* that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." If we who follow the Lord could see the *joy* that is to come to those who hold out faithful, I am sure our time would be put to a better use. No doubt we would spend less time on natural things and a great deal more on spiritual things. Perhaps our cross would also feel much lighter as we thought more often of Him who is now "set down at the right hand of the throne of God."

The helpful advice of the Apostle James in 1:2, 3 is to "count it all *joy* when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." With every temptation we meet, our faith is on trial. However, if we prayerfully allow the Spirit to lead, we will come out victorious. Then our hearts will be filled with *joy*, for each victory strengthens us for the next battle.

Do we enjoy going to meeting to the extent that we let nothing except illness stand in our way? One hymn writer exclaims, "Oh, be His service all my *joy*!" Or do we use a small excuse for a reason to stay away? There is often a vast difference between an excuse and a reason.

I once heard an elder say that some people had just enough religion to make them miserable. There cannot be any lasting *joy* in trying to conform to the world during the week and to the Church on Sunday. Unless we wholly surrender our life to the Lord and strive to "follow the Lamb whither-soever He goeth," we will not find true *joy* in this life nor in the one hereafter. Let us give our all to Him "Whom having not seen, (we) love; in whom, though now (we) see Him not, yet believing, (we) rejoice with *joy* unspeakable and full of glory." I Pet. 1:8.

As we look about us, we see sorrows, perplexities, violence, fear, and even hatred in the world. These things are opposite of *joy* and are brought about by the devil. No doubt in this time in which we live, there are people who spend their entire life without experiencing true *joy*. This is one reason we should let our *joy* shine forth to those with whom we come in contact. If we are truly one of His, we cannot hide it, for our speech will quickly betray us, just as Peter's did.

The Apostle John wrote, "I have no greater *joy* than to hear that my children walk in truth." 3 John:4. Let us diligently watch our steps. How it makes our hearts ache when we see brethren and sisters walking where they should not!

We shall find *joy* in obedience. Do you remember, as a child, when your parents asked you to do a certain thing? How happy you were when you obeyed, and how guilty you felt when you disobeyed! So it is in our Christian life. "How happy are they who their Saviour obey!"

This promise which the Saviour gave the disciples also includes all who will live faithful: "... but I will see you again, and your heart shall rejoice, and your *joy* no man taketh from you." John 16:22. This is the kind of *joy* we should be striving to attain as we go about our daily duties — lasting *joy* that will never depart from us. This is the *joy* that Stephen possessed when he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55. Dear brethren and sisters, is it not worth our every effort?

When we lie down to rest at night, let us ask ourselves this question: Did all my thoughts, words, and actions during this day give *joy* to my Heavenly Father? If we cannot say "yes," let us beware! The day cannot be so far in the future when the books shall be opened, and we shall be placed on the right hand of the Redeemer with the sheep of His fold or on the left hand with the goats. Will that day bring us *joy* or sorrow?

Our daily conduct will determine our eternal destiny. Let us allow the Spirit to wholly rule our life, and say with the Psalmist, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psalm 84:2. There, in the courts of the Lord, we will have eternal joy.

"Behold, we count them happy which endure."

Written in hope of eternal life.

Sel. by BRO. WILLARD BEAM — Rt. 2, Greentown, Ind. 46936

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WHY PERSONAL BLESSINGS

"God's blessings are given that they may be passed on, and this passing on is to have a global significance to us in our thinking."

If all of us would do as the well-known song suggests, count our blessings and "see what God hath done," we not only would be lifted out of our indifference toward spiritual things, we would be astonished and thrilled by the vision of the purpose God in His wisdom has in giving us the blessings we enjoy.

Why are God's blessings bestowed upon us? Is it just that we may rejoice in them? Surely no thoughtful person can believe that. Then why are these many and rich blessings given to us?

When we "see what God hath done" it will become clear to us that our blessings arise from two great divine acts, the act of creation and the act of redemption.

In the act of creation God provided for us all the blessings of the body and the smooth functioning of its various parts, food, clothing, home and loved ones, coal, oil, gas, and electricity. In certain God also laid the foundation for many of the rich blessings of the mind. The laws of all the sciences were established then, and men have found great delight in discovering and using these laws and in developing and making use of the many appliances which make life so comfortable these days and so free from the hard physical labor our forefathers had to undergo.

In the act of redemption God provided for the further enrichment of the mind, the entrance of the soul into eternal life, and that growth in grace and the knowledge of our Lord which shall at last present us before Him, "not having spot, or wrinkle, or any such thing."

The mind of man was designed for higher thinking than that required by the sciences. It finds its highest function in tracing the won-

derful workings of God's holiness, love, and wisdom in providing redemption for all men. This functioning of the mind will react wholesomely on the body, and through it the whole personality moves toward that fullness of stature in Christ Jesus for which it was created.

If the blessings which come so freely to us as individuals are tied in with these mighty works of God, doesn't it seem likely that they are also tied in with the plans and purposes of God?

Isn't it in the plans and purposes of God that we should rejoice in these blessings? Of course. Paul said to the Philippians, "Rejoice in the Lord alway: and again I say, Rejoice." But does that exhaust God's purpose in giving them? That would be hard to believe, and the Bible teaches that it is far from the truth.

Why was Abraham chosen to be the father of the Hebrew people? That through him and his descendants "all the families of the earth" should be blessed. Why did Christ establish His church? That His followers might be the salt of the earth and the light of the world. The psalmist removes all uncertainty. He says, "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations."

What a staggering, soul-lifting declaration! God gives His blessings to us as individuals with the purpose that through us they may benefit the whole world.

Our heavenly Father keeps thinking about the world. "God so loved the world, that he gave his only begotten Son." Every blessing given to anyone of us is a glorious reminder that we, too, should be thinking about the world. God's blessings are given that they may be passed on, and this passing on is to have a global significance to us in our thinking.

Someone has said that you cannot fling a stone at a stray cat without affecting the stars in their courses. How much more certain is it that the giving of a cup of cold water in the name of Christ shall affect the issues of time and eternity!

In thus, with open eyes and understanding hearts, receiving and passing on our personal blessings for world benefits, we share with the heavenly Father in His great redemptive work and become like our Saviour in inner character and grace. We rise to the plane of life we were created for and begin to enter into the joy of our Lord.

Every fresh blessing from God is an added invitation to think in global terms and act with global purpose and significance.

HEARING AND OBEYING

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that the days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey," Deut. 6:1-3.

It would appear that Moses was very careful to teach the people all that God directed him to teach and only that. The purpose of this teaching was to prepare them for entering into the promised land that "thy days may be prolonged." Caanan was to be a prepared place for a prepared people, even as the Heavenly Caanan. God has given his commandments and judgments for three reasons — that we might have guidelines or direction in our lives, that we might fear evil and have respect for His judgments and that we might receive the blessings He has prepared for us. Surely it is important that Christ's ministers of today be just as careful and faithful in declaring the Word of God as was Moses. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe *all things* whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," Matt. 28:19, 20. As a grave responsibility rests upon the ministry, so also a grave responsibility rests upon the rearers, "that thou mightest fear the Lord thy God." The fear of God in our hearts is a powerful incentive to obedience. "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. 6:4, 5. Again God's people are admonished to hear. Jesus said "If any man have ears to hear let him hear," but he also said "Take heed what ye hear," Mark 4:23, 24. To "hear" as God would have us requires the surrender of our lives and our whole-hearted acceptance of His word.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house,

and on thy gates," Deut. 6:6-9.

Since our obedience is dependent upon our hearing, it is also necessary for us to meditate upon the Word. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," Phil. 4:8. Then we are told to be "not a forgetful hearer, but a doer of the work," Jas. 1:25. It is true we may have knowledge of the Word and not make application of it but we surely cannot apply it if we do not know it. It is therefore imperative that children be taught the truths of God's Word in order that there be a continuity of the faith. We are directed to speak of these things at every opportunity, "when thou sittest down in thine house, when thou walkest by the way, when thou liest down and when thou risest up." How often is God's name mentioned in our homes in a reverent way? How many homes have family worship together? In many homes the family rarely sits down together for even a meal. Outside activities crowd in to draw various members of a family away. Surely, we need to turn our minds more and more to the truths of the Bible. It appears this was the purpose of the Israelites binding portions of the Scripture upon their hands and between their eyes and also writing upon the gates and posts of the house — that they might be more conversant with the commandments of God.

"And it shall be, when the Lord thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage," Deut. 6:10-12.

There is never a doubt on Moses part that God will honor His Word and bring His people into the promised land, a land of prosperity and plenty. This being so, a word of caution is in order. The people of God would no longer be a poor people dwelling in tents and directly dependent upon Him for their every mouth-full of food and drink of water. They would have houses and live in cities and have vineyards and olive trees that they did not build or plant. This would be evidence of God's great mercy to them for they were to have it without expense or effort. There-

fore "beware" was in order lest they become secure and complacent and forget from whence their blessings came. Is this not true in this land to-day? God has been so kind and merciful in placing us in a land of such opportunity and abundance that many have forgotten Him, taking His blessings for granted. Would we not do well to beware? Yes, it is easy to forget God and backslide in prosperity.

For this reason, Moses admonished them "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name. Ye shall not go after other gods, of the gods of the people which are around about you; (for the Lord thy God is jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the Lord your God, as ye tempted Him in Massah. Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken." Deut. 6: 13-19. Here are certain "thou shalts" and "thou shalt nots," set forth for their direction as well as ours. Some object to a "negative" belief, preferring the "positive" approach, but the Word has both. Even the small child has no difficulty understanding "no, no," from a parent. We, too, are to fear the Lord and serve Him. We, too, are not to worship the Gods of the people about us whether they be gods of brick, stone, glass or steel. We, too, are to do that which is right and good in the sight of the Lord that we may go in and possess the Heavenly Canaan.

"And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord shewed signs and wonders, great and sore, upon His household, before our eyes. And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to all these commandments before the Lord our God, as He hath commanded us." Deut. 6:20-25.

In time to come the young people would be likely to ask the meaning of the testimonies, statutes and judgments of God. They would ask the meaning and purpose of the feasts, the sacrifices, and the customs. All these things were significant to God's people, reminding them of what God had done for them. Young people have inquiring minds which gives their parents and teachers a wonderful opportunity to instruct them. We have the Doctrines and Ordinances of the church which in a sense would be comparable to the testimonies and statutes of that day. "It shall be our righteousness if we observe to do all these commandments before the Lord our God." "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." I John 3:7.

Bro. WALTER BIRD, R. No. 1, Converse, Ind.

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NEWS ITEMS

(The following Items are late, due to the illness of the former Editor. Please excuse.)

T H A N K S

I want to thank all you dear Brethren and Sisters, for the cards, letters and help extended to me, during the illness and death of my husband.

SISTER OWEN MALLOW

T H A N K S

We want to thank all the Brethren and Sisters, who sent cards, gifts, and donations, during the time of our deep sorrow. Thanks to all, may God bless each and every one of you.

BRO. ELDON MALLOW AND FAMILY

LITITZ, PENNA.

The Northern Lancaster County congregation had there Love Feast on Sunday, May 18th with a good attendance.

Ministers present were Eldon Flory, Michigan; James Kegerries Paul Hartz, David Kegerries, from Bethel; Frank Shaffer from Waynesboro; Foster Shaffer, Mountaindale, Md.; Jacob Ness, Shrewsbury; and our Elder David Ebling.

In the evening there were about 112 surrounded the Lord's table with Eldon Flory officiating.

SISTER SUSANNA B. JOHNS, Cor.

OBITUARIES

BESSIE N. SHUMAKE

Daughter of the late William and Anna Ogg Kiblinger, was born in Rockingham County, Virginia on April 11, 1893. She entered into eternal rest May 9, 1969 at a Fredericksburg Nursing Home, at the age of 76 years and 28 days.

She was baptized May 1916 into the faith of the Dunkard Brethren Church and for many years has held membership in the Dayton, Virginia congregation. She loved her Bible and was concerned as to the growth of the church. In recent years because of illness, she has not been able to attend church services. Expressing a desire, a few years ago to engage once again in a Lovefeast service, Bro. Ord L. Strayer, then Elder of the Dayton congregation and other members made necessary preparations and conducted a Lovefeast service at her home. No words can express her joy and thankfulness. While raising her own family, she took advantage of every opportunity to administer physical and spiritual help to those around her, who were in need.

She is survived by her husband, Lawrence A. Shumake of Louisa, Va. Three sons, Alvin of Richmond, Va.; Manuel of Leesburg, Va.; Charles of Bumpass, Va.; four daughters, Mrs. Audrey Peetz, Mrs. Esther Gentry, Mrs. Mary S. Vogt of Louisa, Va. and Mrs. Lois Castlebury of Richmond, Va.; two brothers, five sisters, nineteen grandchildren and nine great-grandchildren.

Funeral services were conducted at the Woodward Memorial Chapel in Louisa, Va., Sunday, May 11 at 4 P.M. by Bro. Bildler Fulk, assisted by Bro. Eugene Kauffman. Interment in Hillcrest Cemetery, Louisa, Va.

FLORENCE ALICE LEWIS

Sister Florence Alice Lewis, 81, wife of William J. Lewis of Hutton, Md. died Tuesday, June 10 at her home after an illness of 3 months.

Born in Garrett County, Sister Lewis was the daughter of the late Jonathan and Susan Lewis.

She is survived by her husband, one son, Snowden R. Lewis, Farren, Ohio, five daughters; Mrs. Russell Rhodebeaver, Mrs. Lester Lewis, both of Hutton, Md.; Mrs. Charles Ray, Albright, W. Va.; Mrs. John Friend, Warren, Ohio; Mrs. Freda Hinkle, Cumberland, Md., 27 grandchildren, and 11 great-grandchildren, besides a host of other relatives and friends.

Sister Lewis was baptised into the Church of the Brethren in early life and soon after the organization of the Dunkard Brethren Church, she and Bro. Lewis transferred their membership to that denomination at Swallow Falls, Md.

Bro. and Sister Lewis had a home in which love truly dwelt. Sister Lewis' patient, loving smile and kindly deeds will long be remembered.

Funeral services were conducted from the John O. Durst Funeral Home, June 12 at 2:00 P.M. The officiating minister was Jonas W. Sines from the subject, "Inheriting All Things."

The remains were laid to rest in the Kimmell Cemetery at Swallow Falls, Md. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

RUTH SNYDER, Cor.

BRO. LLOYD NEFF

Lloyd Neff, son of John and Elizabeth Geyer Neff, departed this life, May 18, at the Goshen General Hospital, at the age of 81 years, 11 months, and 19 days. He was born in Jackson Township, May 29, 1887. He lived most of his life in this area. He attended the New Paris High School, Manchester College, and taught school for 22 years in the Elkhart and County schools. In his earlier and later years of married life, he was a farmer.

He was married to Edythe Bigler, May 10, 1910 who is the only survivor. He is a member of the Dunkard Brethren Church of Goshen, Ind.

There were six brothers and four sisters that proceeded Bro. Neff. He is the last of this large family. He leaves many nephews and neices, brethren and sisters in the church and many friends to mourn his passing.

Funeral services were held May 21, 1969 at 2:00 P.M. at the Dunkard Brethren Church, Goshen, Indiana with burial in the Whitehead Cemetery, southwest of New Paris, Ind.

Cor. SISTER MAXINE SWIHART

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Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not be dissolved until the last day."—*Horace*.

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SOUTH FULTON

The sermons of Bro. Melvin Roesch and Bro. Geo. Replogle.

First speaker: Bro. Roesch:- Rev. 19:1—9. "The Church preparing for the coming of the Lord."

Ever since the angel, Lucifer, transgressed in Heaven, he has been trying to destroy Gods plan.

I have often wondered what life would be like if Adam and Eve had not yielded to satans word. After they ate of the fruit of the tree of knowledge they were driven out of the garden and forbidden to return lest they eat of the fruit of the tree of Life.

I believe if they had not taken of the fruit of the tree of knowledge, they would have been given of the fruit from the tree of Life later, as part of the wonderful blessing of the beautiful garden of Eden.

Since the fall of man we have had many calamities. The greatest was the flood when Noah found favor in Gods sight and the human family was preserved from destruction. Sin caused more downfall until the great Exodus of the children of Israel from Egypt to the Promised Land.

We think of this journey, knowing that under natural conditions it didn't take very long for Joseph's family to make the trip from Israel to Egypt, for corn during the famine. But it took the Israelites forty years to make the trip from Egypt to the Promised Land.

I John 3:8, He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil.

Christ set up the church to destroy the works of Lucifer, Death, Hell and the Grave.

The Great administration of the Holy Spirit to those who receive Him; what a wonderful thought!

When Peter was sent to Cornelius to open the way of Salvation, God told Peter to go, doubting nothing God had prepared a Jew to receive the Christian Salvation.

The way is opened to Gentiles, to you and I today in the same way if we go, doubting nothing.

The unwillingness of the Jews to believe Christ resulted in the "natural branch" being broken off and "a wild olive" (Gentiles) being grafted in. Paul tells us in Romans 11:21, "If God spared not the natural branches, take heed lest He also spare not thee.

God chose us. We did not choose Him. In verse 18 of Romans 11 we are told, "thou bearest not the root, but the root thee," God wanted us to have a part of the tree of Life.

Peter was told in Matt. 16:18, "Upon this rock will I build my church and the gates of Hell shall not prevail against it."

Satan asked God if Job would still serve Him if all his possessions were destroyed.

The Lord said, "all that Job hath is in thy power." Satan destroyed all the possessions and still Job praised God saying, "blessed be the name of the Lord."

There came a day when satan appeared before God. And the Lord said, "from whence comest thou?" Satan answered, "from going to and fro in the earth and from walking up and down in it." And the Lord said unto satan, "Hast thou considered my servant Job that there is none like him in all the earth, perfect and upright and still holdeth fast his integrity although thou movest against him to destroy him without cause?"

Satan answered, "Yea, all that a man hath will he give for his life, But put forth thine hand now and touch his bone and his flesh and he will curse thee to thy face."

The Lord said, "behold he is in thine hand, but save his life."

God allowed satan to try Job, but Job was the victor. He said, "though He slay me yet will I trust Him."

I do not think we realize the great power that satan has on this earth. Christians like Job suffer great trials. All who live Godly shall suffer persecution. This is the church making herself ready.

John, the Revelator says, "these are the true sayings of God. The Lord promised us He is able to succor them who are tempted. What a great God we have!

Isaiah 5—a wonderful vine, a certain field a wall and a tower with the choicest vine. But the vine brought forth wild grapes. That plant was Judah. The children of Israel partook of sin.

I believe we should never let sin reign in our body. If we confess He is faithful to forgive our sins. If we say we do not sin, then the truth is not in us.

As we walk through the wheat field of life where the tares are growing, it is almost impossible to avoid the dust of tares rubbing off onto us. But there is something we can do to clean it off. The Israelites did not brush off the dust of sin at the throne of repentance. It collected so thickly they began to worship idols and kings. They were then taken

captive. That is a lesson to us.

Jeremiah told what would happen to them and they wanted to kill him. They told him not to talk to them anymore. King Hokiām cast Jeremiah's message into the fire and because he did that he had to suffer. That burnt paper didn't do away with God's word.

Today modern churches avoid God's word with the idea, it is not needed. God's word still stands.

Jesus said, "If I go not away, the Comforter will not come. When He comes He will guide You."

We have God's word directed and written by Holy men. How can we cleanse our way? By taking heed to this Holy One.

I am concerned about the word of God. Scoffers become worse and worse. Prophecy says men will have dreams and visions. We must be careful. The evil spirit may cause us to have dreams. How needful for us to compare it to God's word to discover which is wheat and which is chaff. Sometimes troubles are meant to test us to find out what kind of metal we are made of. To help us get ready for the coming of the Son of God.

In railroad yards we often hear of train wrecks. They have special rails, with some of them made crooked. Why are they made crooked? An electric eye detects broken wheels. That train car can be put on a siding and repaired.

Our Christian life is the same. The word of God is sharper than a two edged sword. The Holy Spirit is like the electric eye. It can see what we do wrong and warn us to repent. Peter says, "to whom can we go? Thou hast the words of Life."

Our lives and Spirits can be repaired with instructions from the Bible. Read it, cling to it. This is a wonderful thing to do.

In ancient times Abraham and Lot chose separate ways. Abraham told Lot to choose land for his cattle and he would take the other portions. Lot paid immensely by that choice. He lost nearly all his family. His wife lost her life because of her concern for her children.

God said, "don't look back. A mother's heart yearned for her children lost to sin. She forgot God's command.

We have the warning in the New Testament, Remember Lot's wife.

The load gets tremendously heavy, but there is only one way out, that is, look to God.

The sins of Sodom are all around us today. We look around and we don't have to pitch our tents toward Sodom for sin.

Don't look AROUND — look UP for help and relief.

The revelator saw the marriage of the Lamb. The bride makes herself ready. A mother may forget her child, but God will not forget. I wonder if mother-love is sometimes lost when a mother leaves her child on a doorstep hoping someone will care for it. We wonder where mother-love is today?

Our Redeemer's compassion and His love for us is greater than the best mother love to child.

In the desert he taught multitudes and fed them because he had compassion for their natural needs.

David said he would, "rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

How wonderful to escape the ravages of sin. If we can keep satan from triumphing over us, what a great victory for us!

2nd speaker: Bro. Replogle

I wonder if we really believe there is a Friend ever near us, as the song says? With His loving smile to cheer us and to drive our tears away. It is possible for Him to cheer us and to drive away the tears if we allow Him.

The Bride prepares herself for her groom. God speaks of the church as a bride. Just as sure as the church is to be prepared as a bride, you and I must prepare to meet God. We will not be prepared unless we are a part of the church that obeys the Ten Commandments. We sing of God's sweet compassion and that He set aside one day in seven. You wouldn't have the conviction that your sins were forgiven if there was no sweet Holy Compassion.

He sent His son to deliver this message. If we really want to go to Heaven we will read the Bible and want to do what it says. Christ is the same yesterday, today and forever. This is settled forever. In earth? NO. In Heaven.

No person can hinder anyone from living a righteous life. Jesus tells us, "Greater is He that is in you, than he that is in the world. When Jesus is with us we abound in fruitfulness and nothing shall be impossible to us. He overcame satan and the world and His Spirit will guide us.

They that do His commandments have understanding. If you don't, ask God for Wisdom. He does not upbraid for our oft coming.

I wonder why we are so prone to be carried away by cares, when He tells us He does not require what we cannot do.

John 14:2—3, I go to prepare a place for you and if I go and pre-

pare a place for you, I will come again and receive you unto myself. Those words ought to be instilled in us to meet our Saviour.

The devil tries to decieve everybody, even the very elect. But God say the elect will NOT be deceived. If God says He will come again for His own, He will. He said, "Let not your hearts be troubled." He wants us to be comforted. We have such a wonderful Christ, a powerful God to help us escape a devils hell and gain a saints heaven.

He tells us the fruit of the spirit is life and peace, for those who love and serve Him. The streets of Heaven are of transparent gold. All the former things are gone, no tears, no sorrow. You can own all of the world and it is not worth anything. It is only the deception of the devil, matter who tells you different. Let no man deceive you in any way. If any man preach anyother gospel save Christ, let him be accursed. Deceivers will say, "here is Christ," or "there is Christ."

Thank God He has preserved His Holy Word that we may open it and read it and know the truth. We may have trials and obstacles, but God has promised to never leave us nor forsake us.

There are so many things in the word of God to help us know Jesus. He sent His son that we might believe and have life—John 3:16. If you and I have not allowed Him to be our Guide, we are going to sink as we go across Jordan.

Those who say, "In thy name we cast out devils and did many good works," will be told, "depart from me, ye that work iniquity." He will not allow ANYONE to change His word. I wish we could understand just a little of what it means to be cast into outer darkness, where there will be nothing but weeping and gnashing of teeth. Matt. 8:12.

To those who live faithful and are accepted as part of the bride, Christ will say, "Come, ye blessed of my Father."

To be in Heaven . . . Is it worth it? I think it is. And I want to be among those who hear our Father say, "Come, ye blessed."

SISTER ELTA K. BLYTHE — 822 W. Calhoun, Macomb, Ill. 61455

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SUNDAY SCHOOL LESSONS	July 13—Treasures. Matt. 6:19-34.
FOR JULY, 1969	July 20—Parable of the soils. Matt. 13:1-23.
PRIMARY LESSONS	July 27—Parables of the Kingdom. Matt. 13:24-46.
July 6—Jesus' Standards. Matt. 5:21-48.	July 6—Power of Prayer by the
ADULT LESSONS	

Church. Acts 12:1-19.

July 13—TEMPERANCE. Proverbs 23:1-35.

July 20—Paul Begins His First Missionary Journey with Barnabas and John. Acts 13:1-14.

July 27—Paul Preaching to the Men of Israel. Acts 13:15-41.

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY, 1969

MORE ON BELIEVING

Memory Verse, Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Tues. 1—Acts 5:1-16.

Wed. 2—Acts 8:1-25.

Thurs. 3—Acts 8:26-40.

Fri. 4—Acts 9:23-43.

Sat. 5—Acts 10:24-48.

Memory Verse, Roms. 9:33, "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."

Sun. 6—Acts 11:1-30.

Mon. 7—Acts 13:1-31.

Tues. 8—Acts 13:32-52.

Wed. 9—Acts 14:1-28.

Thurs. 10—Acts 15:1-21.

Fri. 11—Acts 16:1-40.

Sat. 12—Acts 17:1-15.

Memory Verse, Rom. 10:9, "That if thou shalt confess with my

mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Sun. 13—Acts 17:16-34.

Mon. 14—Acts 18:1-28.

Tues. 15—Acts 19:1-20.

Wed. 16—Acts 22:1-21.

Thurs. 17—Acts 24:1-21.

Fri. 18—Acts 27:1-20.

Sat. 19—Acts 27:21-44.

Memory Verse, Gal. 2:16, "Knowing that a man is not justified by the faith of the law, but by faith of Jesus Christ, as when we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law for by the works of the law shall no flesh be justified."

Sun. 20—Rom. 1:1-20.

Mon. 21—Acts 28:17-31.

Tues. 22—Rom. 3:20-31.

Wed. 23—Rom. 4:1-25.

Thurs. 24—Rom. 9:1-33.

Fri. 25—Rom. 10:1-21.

Sat. 26 Rom. 11:1-36.

Memory verse, Eph. 1:13, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

Sun. 27—I Cor. 15:1-20.

Mon. 28—II Cor. 4:1-18.

Tues. 29—Gal. 2:1-21.

Wed. 30—Gal. 3:1-14.

Thurs. 31—Eph. 1:1-23.

BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TO WHOM SHALL WE GO?

"From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, will ye also go away?" Jn. 6:66, 67. Several times recently, we have heard someone ask in view of present conditions of the world in general and this nation in particular, "What can we do? Where can we go?"

Here it is Jesus asking the question "Will ye also go away?" What pathos! What loneliness, sadness and sorrow is evident in these words! We are told that "Elias was a man subject to like passions as we are," Jas. 5:17, and we feel this is true also of our Saviour, for we read "The Word was made flesh and dwelt among us," Jn. 1:14.

"He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils," Mk. 3:13-15. We see that Jesus had chosen them and that He had a purpose for their lives. He empowered them for this work, then sent them into the world, Jn. 17:18. Now He asks "Will ye also go away?" If there is "Joy in Heaven one sinner that repenteth," Lk. 15:7, what sorrow there must be in Heaven when some slip back into the world!

"To whom shall we go?", Jn. 6:67. Surely not to the scribes and Pharisees, for Jesus had pronounced several woes upon them, "Woe unto you, scribes and Pharisees, hypocrites! Matt. 23. He compared them to "Whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness," Matt. 23:27. Surely not to the philosophers of that day, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing," Acts 17:18, 21. Surely not to men of either low or high degree, for "Men of low degree are vanity and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity," Psa. 62:9. Surely not to any man himself for "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?," Psa. 89:48. Surely not to the wise, the mighty, nor the rich for "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord," Jer. 9:23, 24. No, we are not to turn to so-called religious leaders of the day, nor to the philosophers, nor to any man, whether he be wise, mighty or rich, but unto the Lord. Neither is there salvation in any other: for there is none other name under Heaven, whereby we must be saved," Acts 4:12. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," Jn. 14:6.

"Thou hast the words of eternal life," Jn. 6:68. "Thou hast" is in the present tense. This is still true now even as it was then. Men often speak of what they have done in the past, of what they expect to do in the future, but Jesus has the words of eternal life even now. We are admonished to "Let no man deceive you," Matt. 24:4.

What are these words of eternal life? He says "Come unto me, all ye that labour and are heavy laden, and I will give you rest." There is rest promised to those who are wearied with the troubles and trials of this life. There is strength and nourishment for the prophet says, "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart: for I am called by the name, O Lord God of hosts," Jer. 15:16. Then we have the hope of being "Caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We as Christians have something to look forward to, "Wherefore comfort one another with these words," I Thess. 4:18.

Jesus said, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. 3:10. Surely, these are trying times into which we are entering and is this promise not true unto us in our day? "To whom shall we go? Thou hast the words of eternal life!"

It is with a sense of humility and weakness that we take up this new responsibility as your editor.

We have a great appreciation for our former editor in his long and faithful service. We trust our Heavenly Father will bless him with health that he may again work in His Vineyard.

There will be many problems and many new things to learn. It will help much if we may receive doctrinal articles for printing in the *Bible Monitor*.

It is sincere desire that each one who knows the value of prayer will hold us up at the Throne of Grace, that what is done will be for the good of each and every one and for His Glory.

BRO. WALTER W. BIRD, R. 1, BOX 93A — Converse, Ind. 46919

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TO OUR BELOVED DUNKARD BRETHREN BROTHERHOOD

In Jesus name and prompted by the Holy Spirit, I am penning these few lines.

Being on the Monitor Staff for many years, and presently being Assistant Editor prompts me to write this article.

Due to the resignation of Bro. Surbey as Editor, the Monitor Staff is in a time of transition. We need your prayers, We need your moral support. We need sound doctrinal articles.

Over the brotherhood are ministers, elders, sunday school teachers and retired school teachers who have the ability to write. Would you take the time to prayerfully prepare articles for publication?

It would ease the present burden of your newly chosen Editor, and his co-workers.

I wish to quote a part of the letter Bro. Surbey wrote, in resigning because of his bodily afflictions. "I urge the cooperation, particularly all ministers and elders to support the new editor with material. I am convinced more and more as time goes on of the good that can be done through the pages of the *Bible Monitor*."

May each member PRAY for the Monitor staff. May each member help their prayers to be answered by personally doing their bit. May we all pray that the *Bible Monitor* may continue to be the outlet to non-members, our doctrine and tenets of faith as believed by the Dunkard Brethren Church.

Humbly submitted, BRO. PAUL R. MYERS, Ass't. Editor

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THE SIN WHICH DOTH SO EASILY BESET US

In Heb. 12:1, the writer tells us this, "Wherefore seeing we are encompassed about with so great a cloud of witnesses, let us lay aside everyweight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

It is our belief that some people's besetting sins are different from other peoples.

No doubt we all have some of the same sins to beset us. One of these I believe is doubt or lack of faith. Perhaps we don't just quite believe God will do what He says He will do. To my knowledge, God has never failed to keep any promise He has made.

Satan tempts us to sin in different ways. What may tempt me may not tempt my Brother or Sister or vice versa. It would be well for us to evaluate ourselves and see what our besetting sin or sins might be.

One might be a habit or sin we think no one knows about. Our Heavenly Father knows. Another might be envy. Do we envy our Brother or Sister if they are more prosperous or have greater gifts or more talent?

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Do we fail to heed the rules of the Church? Disobeying a law is a poor way to get it changed. Are we trying to imitate the civil rights marchers? Are we just obeying such rules of the Church that are agreeable to us? Remember what happened to King Saul when he did not fully obey God. I Sam. 15:3-28.

Perhaps pride is our best besetting sin. There are many ways in which we can be proud. The Pharisees were proud of their formalism, the fringes on their garments, of their paying tithes, and on their washing of hands.

Jesus said, Matt. 5:20, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

I believe immodesty is a besetting sin, I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with braided hair, or gold or pearls or costly array." Immodesty can and does lead to adultery. Our Lord taught that. If we look on a woman to lust after her, we have already committed adultery in our heart. Pity the girl or woman who is shut out of Heaven because of immodest dress. Skirts above the knees for instance, thereby causing some man or boy to commit adultery.

Perhaps our tongue is our besetting sin. James 3:5, "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth." Also read Matt. 5:37 and Col. 4:6.

What do we talk about when we get together? Do we talk about spiritual things, or about our work? If some stranger came into our midst, could he tell by our conduct and conversation that we were "supposed to be Christians," or just a social group?

I believe our Heavenly Father approves of his children fellowshiping and eating together when it is done spiritually and without gluttony, otherwise no.

Our wish and prayer is that none of us were guilty of any of these sins.

Respectfully submitted, BRO. WILLARD BEAM, R. 2, Greentown, Ind. 46936

—ooo—

THE WORLDLY CHURCH

Part 5

Let us look at the churches of today and see what is required of an individual in order to belong to that denomination. First they baptized, by sprinkling or pouring or one dip backward. They are not asked to lay

aside their jewelry, ear rings, gold watches, their worldly attire of all the latest fashions, bobbed hair, all the things that pertain to the world. To talk to them there does not seem to be any change made. When we become a child of God we should become a new creature. We should not have any desire to follow in the old way but start anew by serving Christ.

There is a great work to be done in this old world, with so many that do not have food to eat or a bed to sleep in and we spend money for things that do not bring any reward. We do not wonder that Jesus had to cleanse the temple. Now they say if they do not have dances and give dancing lessons to their children in the church they will go somewhere else. They leave the work of caring for the poor and needy to those that do not profess any religion.

Is this condition in the churches the minister's or the head official's fault? I am made to wonder. I feel a minister has the responsibility to teach and instruct every one he brings into the church membership. Do you believe he will be excused before God, just because he is preaching under this great denomination machine? I cannot believe this will excuse him because when he was installed in the ministry he dedicated his life to the Lord, to preach the Word of God and live faithfully to his calling. He has a duty to perform. There is no place in the Bible I can find a substitute.

Reading in St. Mark 2:2. "And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the Word unto them." Here we see we are commanded to preach the Word. Many a dear pastor stands behind that sacred rostrum with a heavy heart. He so much longs in his heart to preach the whole Word of God, telling them the saving truths which are found only in the Bible. He also knows if he does preach this, it will be his last sermon in this place.

If everyone of the pastors truly loved the Lord, in word and deed and were willing to step out from under this yoke of bondage and let the Spirit completely lead and direct his life, his light would shine and penetrate so this wasteful and destructive competition would cease to exist. The dear ones that were so faithful before the paid pastors took over the church, I am sure would come back to the church before it is eternally too late.

In the short ministry of Jesus, people flocked to hear Him. He had a message for them, something that would satisfy their soul's desire.

Today souls are starving for the precious truths, the message that Jesus gave the seventy disciples. Luke 10:2. "Therefore said He unto them, the harvest is truly great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers unto His harvest." Today we are in need of men filled with the Holy Spirit that are not afraid to give them the word as found in the Bible.

The good Samaritan and many others for example revealed the mind of Christ with unmistakable clearness. If the money that was spent by churches to give dancing lessons and all the entertainment was given to help spread the Gospel, the poor would be cared for. As surely as the sympathy of our Saviour for suffering humanity won the world to His teachings, this same sympathy and kindness in His name would do the same today. He not only helped the poor, He healed their bodies, then they were ready to follow Him.

Many dear souls have been won to Christ by a kind act and the feeling that people loved them and wanted to help them. You take a family that has lost all their earthly possessions, if a child of God comes to their aid and is able to help them over this great loss, often they are able to see the light of Christ and they want to follow these dear people and live the life they are living. Thus they start a new life for themselves in the service of the Master. This way we receive a great blessing and a soul is won to Christ.

A clown is all right in a circus
For he fits in so nice with the rest;
But to see a clown in the pulpit,
Is one thing I surely detest.
They always tell jokes in the circus,
And sometimes they are up on the bench
But when this is done in the pulpit,
The spirit most surely will quench.
Folks go to the stage for amusement;
When they go to the house of the Lord,
They expect to hear of Jesus,
And His love, and His unfailing Word.
For never in all Holy Scriptures,
Did our Saviour laugh as He preached;
But with tender love and compassion,
The souls of the multitudes reached.

Oh give us more of those sermons,
That point men to Jesus above;
Oh, why is it millions are dying,
Who know naught of His wonderous love?

Oh, give us more of these sermons
On prayer, that pierces right through the heart:
Oh, tell of our crucified Saviour,
And that Home, where His child has a part.

Oh give us more of those sermons
That will lighten our burden and care;
Those sermons that help us live closer
That are gotten with tears and with prayers.

Sel. SISTER E. M. ALLTUS

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ARE WE RIOTING AGAINST THE CHURCH AND GOD?

In the past few years there has been much more rioting and law-breaking, and much less respect for authority in this country. Recently there was a high school boy in our community who was expelled from school because of the way he wore his hair, which was longer than the code of dress the school allowed.

Many times we have heard brethren and sisters say that there is a lack of respect for authority these days. But also we have heard brethren and sisters complain against authority in our own Church many times. They ask, "Why do we have to do certain things, and why can't we do certain other things? What right has the Church to tell us what to do?"

What does God have to say about this? Christ told Peter, "And I say also unto thee, 'That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.'" Matt. 16:18,19. The Church, acting in conformity with the Word is our authority from God. Is it our desire to rebel against the Church and God?

We should be careful that we do not partake or become affiliated with the spirit of riots and rebellions. As much as those who riot would like for us to help them, we must deny their wishes, and pray to God that He might help us from questioning any authority which the Lord has set

up, especially that of the Church. Peter warend us, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: . . . But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Pet. 4:4, 7.

It is only because of our own human nature that we do not like to be told what to do. God reminds us of this fault, and suggests how to overcome it in His reference to the world's evil situation at the end times. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

We who are parents know that we cannot let our children do everything, or let them have everything they desire. If we know this, then why should we expect the Church, backed by the Word of God, to allow us to do as we please in regard to the evils of this world? We joined the Church of our own free will, so we should be able to freely receive and give counsel as we vowed.

"For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons, Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." 12:6-12.

God says that he that is guilty in one point is guilty of all. We know that, when a person is to be a recipient of a will, the obligations of that will must be fulfilled or the person will not receive his inheritance. The Bible tells us if we want to be heirs of God and joint heirs with Jesus Christ we must fully obey His Word. So let us so live that we might receive all that is promised to them that believe. To this end we know

that chastening is necessary for all those who come under the terms of the Lord's salvation.

What happens if the government does not back up the law? The members would, likewise, get out of hand. God has chastened man in the past very severely for many minor sins. God chastened Moses for smiting the rock, in anger against the children of Israel, instead of speaking to it like he should have. Moses was not even allowed to enter into the promised land because of this. In order to have a good army, the soldiers must obey the rules. If the soldiers are not obedient, the army must chastise them. Likewise, we must be obedient to King Emmanuel.

Paul says in Acts 20:27-29, "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." So long as she is governed by the Word, the Church is our authority, and the members make up the Church. So it is our responsibility to uphold the principles in the face of mounting problems.

Sel. from *The Vindicator*.

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SERMONS WE SEE

I'd rather see a sermon than hear one any day,
 I'd rather one should walk with me than merely show the way.
 The eye's a better pupil and more willing than the ear;
 Fine counsel is confusing, but example's always clear;
 And the best of all the preachers are the man who live their creeds,
 For to see the good in action is what everybody needs.
 I can soon learn how to do it if you'll let me see it done.
 I can watch your hands in action, but your tongue too fast may run.
 And the lectures you deliver may be very wise and true;
 But I'd rather get my lesson by observing what you do.
 For I may misunderstand you and the high advice you give,
 But there's no misunderstanding how you act and how you live.

SELECTED.

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NEWS ITEMS

ANTIOCH, WEST VA.

The Lord willing, the Lovefeast services at Ridge will be Saturday, August 9. All are invited to attend and enjoy these services with us.

SISTER IRENE HARRIS, Cor.

DALLAS CENTER, IOWA

We expect to hold our series of meetings August 10—24, with Elder Edward Johnson of Wauseon, Ohio as Evangelist. Meetings to close with a Lovefeast.

Dear Brethren and Sisters, pray for the success of these meetings.

SISTER BEULAH FITZ, Cor.

BETHEL, PA.

The Bethel Congregation will hold a two weeks Revival starting August 17 through August 31. Bro. Eldon Flory of Bethel, Pa., will be our Evangelist.

Pray for these Meetings that there may be souls led to Christ. To these Meetings, everyone is invited.

SISTER DARLENE LONGENECKER, Cor.

BRYAN, OHIO

The Lord willing, the Pleasant Ridge Congregation will be holding their Revival Meetings August 17 through August 31, with our Harvest service on August 31.

Bro. Biedler Fulk will be our Evangelist. All who can, come and enjoy these Meetings with us.

SISTER RUTH KLEINHEN, Cor.

PLEVNA, IND.

The Plevna congregation has chosen September 14, as the date for our Harvest Meeting with Elder William Carpenter as the speaker for the day.

If the Lord permits, our fall revival will begin October 5 and close October 19 with Elder Melvin Roesch in charge. There will be all day services on Saturday the 18th and the Lovefeast will be held in the evening. Visitors are welcome at all times.

SIS. MARY BORTON, Cor.

—:— CHILDREN'S PAGE —:—

JESUS, THE CARPENTER'S SON

After Jesus, with Joseph and Mary, returned home from the temple, the Bible says, "He went down with them and came to Nazareth and was subject unto them . . . And Jesus increased in wisdom and stature, and in favor with God and man." Only twenty eight words, but it is all the Bible tells about the next eighteen years of His life.

To be subject unto His parents means that He obeyed them. He did what He was asked to do cheerfully and graciously, never grumbling or complaining. I cannot help but think He was a happy youth, singing much of the time. What a wonderful example He was for us all! If you would be like Jesus, you must be kind, loving, and obedient to your parents, heping them all you can.

As time went on He increased in wisdom. There was no high-schools or colleges at that time like we have today. No doubt Jesus studied the scriptures and above all prayed to His heavenly Father. He became wiser than anyone who ever lived on earth before or after Him.

He also increased in stature: He grew taller and developed into a young man. He never let Himself begin bad habits of any kind. I suppose other boys in Nazareth did many foolish things that weakened their bodies and spoiled their characters, but I am sure Jesus would have nothing to do with their careless ways. His life was dedicated to a great purpose as ours should be. Because He lived a good, clean life and developed into such a wonderful character, He increased in favor with God and man.

We know the heavenly Father was pleased with this young man. He was surely respected by people around Him. They loved Him because He was so gentle, kind, and friendly, because He was pure and truthful, so sympathetic and thoughtful of others.

What an example He set for us! Today, nearly two thousand years later, He wants us to follow in His steps. If we do, we too will increase in wisdom and stature, and in favor with God and man.

BRO. RUDY COVER — Route 2, Box 875, Sonora, California

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To read the Bible is to know it is the Word of God; the key to your own heart, your own happiness, and your own duty.—Woodrow Wilson.

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WHERE DO WE GO FROM HERE?

Here's a little history lesson to think about.

The average life of each of the world's greatest civilizations has been 200 years. During that lifetime, it has progressed through the following sequences:

1. From bondage to spiritual faith.
2. From spiritual faith to great courage.
3. From courage to liberty.
4. From liberty to abundance.
5. From abundance to selfishness.
6. From selfishness to complacency.
7. From complacency to apathy.
8. From apathy to dependency.
9. From dependency back to bondage.

In 1977 the United States will be 200 years old. Based on what has transpired in this country for a number of years, it would appear that we are presently in the 8th category.

Apathy and dependency very well characterize people in general today. There never was a time when people were more indifferent to the immorality, lawlessness and disrespect which are prevalent today. And more people are continually looking to the government for a living. Anti-poverty programs and welfare costs are soaring sky high. With all the generosity of the government people are still demanding more.

No nation is stronger than the moral fiber it is made up of. The immorality, lawlessness, disrespect for authority, and depending on government programs for a living are all an indication of the moral decay which is taking place in this country. Sin and corruption are fast bringing this nation closer to the day when God will judge this nation.

When the new president was inaugurated he pledged that America, "will be as strong as we need to be for as long as we need to be." God is the only one who has the authority to say how long a nation will continue. Men cannot prolong the life of a nation. When God says it is enough, that nation will fall no matter how powerful it is. In Job 12:23 we read, "He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again." In Isa. 30:28 we are told how that God will sift the nations with the sieve of vanity. No nation is able to stand before God when it is ripe for the judgment of God.

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isa. 40:15 and 17.

Sel. from *The Watchword Messenger*

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FUNDAMENTALS

*Seek ye first the things of God, so our Lord commands;
All the riches of this world fade from human hands.
Lay up treasures in the skies where no thieves can steal;
Where no moth or rust corrupts, and the joys are real.*

*Let your light so shine 'mong men, this plain message hear;
That the world around may see love, and godly fear.
Lamps within a measure hid fail to shed their ray;
Souls in darkness by your side may not see the way.*

*When your alms and gifts you bring, have no thought for fame;
Offerings to our Father giv'n must not be for gain.
Pray in secret, Jesus said, humbly ask and trust;
Then your Father hears and sees, grant each need, He must.*

*Seek to know God's holy will, give your life to Him;
Not with human measure judge those whose souls you'd win.
Strive to walk the narrow way; enter at the gate
Where all men must cast aside sin and every weight.*

*When the day of judgment dawns with its joy and light;
Every work shall be revealed open, to our sight.
Then the Judge shall give reward to the faithful few
Who the Father's love believed, and His precepts knew.*

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One reason why some people don't talk much about their religion is they don't have much to talk about.

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Charity begins at home, but it doesn't end there.

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IT'S MY CONVICTION

It's my conviction," said the minister in his sermon. He spoke firmly and with assurance that what he was saying was conviction from God. He had reason to say "it's my conviction," because it came as a result of a relationship with God and His word. It was the result of the impact of the Holy Spirit on his life to "teach you all things." This kind of conviction is not easily moved. It stands against the evil. While evil progresses, this man with conviction stands firm, because he is rooted in the word of God. This kind of conviction is from God.

Another brother says he has conviction against a certain matter. He stands firm for a time and insists he is right. A year later it's all over, and he follows the rest of the group. Is this conviction? Then still another brother gave a said amount of money to his church. He insisted that all the rest of the members give the same amount. The congregation almost went into an uproar, but he still insisted and was not easily moved. This could hardly be called conviction from God.

There is the opposite of Holy Spirit conviction from God. It is self-will and could be termed as stubbornness. It is similar to convictions. It is hard to move, change, crack or break. Self-willed stubbornness causes as much harm and evil as convictions do good. Stubbornness goes away and pouts. It says unloving things and does unchristian deeds. Stubbornness is like children — if you don't play my way, we won't play at all. Self-willed stubbornness is the devil's conviction in action.

We have always worshiped in a certain manner. A concerned brother wants to make the service more meaningful and alive, so he sings slightly different or preaches according to a bit different order. The following week this brother gets the verdict. That was wrong, you are becoming worldly, I'm not coming if you do it that way, and if I do come, I'll sit way in back and leave as soon as it is over. Is this Holy Spirit conviction at work or is it self-willed stubbornness?

Conviction from the word of God on a certain point should not cause one to disobey another Bible teaching. One with Godly conviction will exercise love. He will not be puffed up on one point and throw unloving slams at the rest of his brethren. Stubbornness from Satan will cause one to stick to his point and tongue lash the rest. It causes disobedience to Christ in many ways.

Balaam's self-will was not an easy way out. God spoke through the animal he was riding. The Lord went out to withstand him, "because

thy way is perverse before me." Num. 22:32. Balaam was persistent in doing wrong. The Lord had to stand in the way.

King Nebuchadnezzar's self-will caused three men with Godly conviction to be cast into the fiery furnace. Genuine conviction remained while selfwill failed.

Saul was loaded with self will on the Damascus road to "bring bound" the disciples of the Lord. The Lord spoke to him and by the power of the Holy Spirit his self-will was changed to convictions that changed the world.

We need men of conviction. Men to stand for God and his word. Men to build the Church. To become this kind of man we must "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another . . ." Col. 3:16.

The line between Holy Spirit conviction and self-willed stubbornness is not always easy to discern. No wonder Paul says in Eph. 3:16 and 17, I ask God, from the wealth of his glory, to give you power through his Spirit, to be strong in your inner selves, and that Christ will make his home in your hearts, through faith. I pray that you may have your roots and foundations in love.

The church and the world is starving for men with conviction. We need no more self-will, because it hurts, hates, kills, steals, fights, lies, gossips and much more. We need men of conviction. What are you?

SIMON SCHROCK — Fairfax, Va. 22030

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PARADOXES OF CHRIST

He was the Light, yet He hung in darkness on the cross.

He was the Life, yet He "poured out his soul unto death."

He was the Son of God, yet He died a Felon's death.

He was holy, undefiled, separate from sinners, knew no sin; yet He was "made . . . sin" when He took the guilty culprit's place and suffered in his stead.

He bade the weary to come to Him for rest; yet never on earth did He find rest until He said, "It is finished," and gave up His life to God.

He was the Lion of the Tribe of Judah, yet He was led as a lamb to the slaughter.

He was the Ancient of Days, yet He was "cut off in the midst" of His days.

He was the Father of eternity, yet He became the Babe in the manger at Bethlehem.

He was the mighty God, yet He became a man, and "was crucified through weakness."

He was the image of the invisible God, yet His visage was "marred more than any man."

All the fullness of the Godhead dwells bodily in Him; yet He took on Him the form of a servant, and was made in the likeness of men.

"He spake, and it was done; He commanded, and it stood fast." Yet He humbled Himself, and became obedient—even unto death.

He was the Desire of all nations, yet He was despised and rejected of men.

He is the Fountain of Life, yet upon the cross He cried, "I thirst."

Can you understand such mysteries as these? Angels desire to look into them. The heaven of heavens cannot contain Him, yet He died for us.

—Faithful Words.

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ETERNITY IN HELL

Think of it, backslider! Not a thousand or a million years in Hell but "ETERNITY IN HELL." "Everlasting burnings!" Think of it! Think of it!

Formal professor, THINK of ETERNITY in Hell!

Holiness professor, THINK of ETERNITY in Hell!

Holiness possessor, THINK of ETERNITY in Hell. You, too, will get into Hell unless you watch and pray, and keep pure and humble.

Dishonest grocers and dry goods men, and those who help make them dishonest by not paying their debts, and whisky selling druggists with all whiskey makers, whiskey voters and drinkers, will find an Eternity in Hell, unless they stop, repent, and get to God.

Fathers and mothers, if you are not converted to God and His truth, and using your best endeavors to lead your children to God and Heaven, you will spend an Eternity in Hell.

And all children who are "boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection" must spend an Eternity in Hell unless they repent and confess.

And all foolish talkers and jesters, and tellers of white and black lies, are running with all their might to a "Lake of fire and brimstone," and will spend an Eternity in Hell unless they repent.

When a church has fallen so low that it indulges in worldly amusements, cards and parties; wheel barrow festivals, Sunday School theaters, roller skating, church gambling, church dog shows, and lustful kissing bees—all such churches must spend an Eternity in Hell. You who are most honest and will not partake of a godless frolic, but do give your membership and money to perpetuate such a soul destroying institution in the earth, you, too, must spend an Eternity in Hell unless you obey the injunction of the Almighty. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:4.

O how many poor immortal spirits have looked at their final doom since I began this writing! And other cheeks are turning pale. Oh, look at the ghastly, ghostly forms coming down to the grave unprepared to meet God! See the nations of the earth as they rush madly down upon the gates of death and plunge into a "Lake of fire," and only a few out of each generation can be stopped from trampling on Christ's blood and spending an Eternity in Hell there to "suffer the vengeance of eternal fire."

ETERNITY IN HELL!! Oh, to think of the worm that never dies, and the fire that is never quenched, and the unutterable groans of the forever lost, and the smoke of their torment that ascendeth up forever and ever! Who can endure this a single year, a single day, a single hour? But Oh, forever and ever! An Eternity of misery!—what is it? Many have told us what it is not, but who can tell us what it is?

LOST SOL, STOP! STOP! For the sake of your own undying interest STOP. The smoke of the tormented millions bids you STOP. The sacrificial groans of an expiring Christ bid you STOP. The muffled groans of the damned bid you STOP. The restrained lightning of the wrath of Almighty God bids you STOP. All the wisdom and purity of created intelligence in earth and Heaven call after you. Will you stop? The broken, mangled body of Jesus Christ (across the pathway that leads to Hell) bids you STOP! Will you stop filling that cup with everlasting fire to be drunk by you throughout the Eternal Years?

Sel. by SISTER JEANETTE POORMAN

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All I have seen teaches me to trust the Creator for all I have not seen.

—ooo—

Those who do Christlike deeds know Christlike joy.

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THE SON OF GOD

One day, about two thousand years ago, twelve men and their Leader were walking together on a Palestinian road. Since walking was the customary traveling method of the day, the group stopped by the wayside to rest and to talk together. As they conversed with each other, Jesus asked the bold question, "Whom do men say that I am?" The replies were varied. The opinions seemed to be that some thought that He was John the Baptist; others thought that He was Elijah; and still others thought that He was one of the prophets. Upon hearing these confused replies, Jesus looked earnestly and pointedly at His disciples and asked, "But whom say ye that I am?"

Peter, the enthusiastic Peter, spoke the words he thought. A voice, as clear and ringing as a bell, said, "Thou art the Christ, the Son of the living God." What telling words! No better reply could have been uttered.

Jesus is not, as some suppose, a socialist, a humanitarian, or a good man. He is "the Christ," the Messiah, "the Son of the living God." He it is who redeems us from sin, makes us new creatures in God's sight, transforms our motives, attitudes, and purposes. Without Christ as our Saviour we cannot sing the joy of the redeemed or live the peace of the saints. How comforting and challenging are the words, the assurance, that this man Jesus is "the Christ, the Son of the living God."—F. B.

Sel. by MONTEZ SIGLER.

—o o o o—

"THINK AGAIN"

If access to heaven depended on you,
On the number of good deeds you'd done
What a wonderful picture you'd paint of yourself,
I'm quite sure you'd rate second to none.

But God's not concerned with the things you've achieved
Though these things may be many or few.
There's only one way by which men can reach God,
And that doesn't mean all men but you.

Jesus said, "I'm the way, the truth and the life;
No man cometh to God but by me."
And that way back to God is to wash in the blood
That was shed for you at Calvary.

It's Christ's blood alone that has power to cleanse
From the dire consequences of sin
And it's only on seeing that sin-cleansing blood
That the Father will say, "Enter in!"

All have sinned and come short of the glory of God,
And the Bible has made it quite plain
That your righteousnesses are to him filthy rags,
And if you think they'll avail, think again.

Sel. by MARGARET MYERS

—000—

MATRIMONIAL GEMS

One should never marry except for love, but it is the part of wisdom not to fall in love with anyone except with such an one as is enriched with a lovely character.

There can be permanent happiness in the married life, only to the extent that each party in turn is willing to give up his or her uncongenial traits of character and whimsical notions.

In choosing a wife as a life companion it is essential not only to think of one's self in reference to the pleasure of being daily associated with one of a social and congenial disposition, but forethought should be given relative to the best welfare of those who through God's providence may be brought into the home through her as a mother, lest a reproach come upon your posterity because of an evil heritage.

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There will be no grace after these days of grace are ended.

—000—

There is nothing so small but that we honor God by asking His guidance of it.

—000—

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

LITTLE LAMBS

To the saints in the Dunkard Brethren church, with love for the Brethren and especially the sisters, who have little lambs of their own to bring up over the rough roads of the world, that they teach and dress them that they may grow up to be true sheep for the Lord our Shepherd's flock. That they don't grow up and turn away from the flock as the sheep that went astray that the lambs will have to follow some day, the Lord of the harvest obey, as we never know who will have to pay for the little lambs that fell by the way.

SISTER EMMA RUFF

—ooo—

THOU PASSEST THROUGH

"When thou passest through the waters"
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our hold;
For the Lord Himself hath said it,
He the faithful God and true;
"Where thou comest to the waters
Thou shalt not go down, "But Through."
Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain—
They shall never overflow us
For we know His Word is true:
All His waves and all His billows
He will lead us safely through.
Threatening breakers of destruction,
Doubts insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,
Praise the Lord, Whose Word is true!
We shall not go down, or under,
For He saith, "Thou passest Through."

Sel. by SIS. ADA WHITMAN

—ooo—

STIR ME

Stir me, O stir me, Lord, I care not how;
 But stir my heart in passion for the world:
 Stir me to give, to go, but most to pray;
 Stir, till the blood-red banner be unfurled
 O'er lands that still in heathen darkness lie,
 O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
 Is filled with strong compassion for these souls,
 Till Thy compelling "must" drives me to prayer;
 Till Thy constraining love reach to the poles,
 Far North and South, in burning deep desire;
 Till East and West are caught in love's great fire.

Stir me, O Lord! Thy heart was stirred
 By love's intensest fire, till Thou didst give
 Thine only Son, Thy best-beloved One,
 E'en to the dreadful cross that I might live:
 Stir me to give myself so back to Thee
 That Thou canst give Thyself again through me.

Stir me, O stir me, Lord; for I can see
 Thy glorious triumph day begin to break;
 The dawn already gilds the Eastern sky!
 O Church of Christ, Awake!—Awake!
 O, stir us, Lord, as heralds of that day!
 The night is past, our King is on His way!

Selected.

—000—

The rung of a ladder was never meant to rest upon, but only to hold man's foot long enough to enable him to put the other somewhat higher.

—000—

Unbroken sunset makes the desert; trouble often enriches and perfects a life.

DO WHAT JESUS SAYS!

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it," Jesus, in Luke 9:23,24.

IF ANY MAN would like to be a Christian

And follow Jesus on the narrow way,
Listen to the Saviour's invitation,
And do the things that Jesus says — today!

COME AFTER ME . . . These are the words of Jesus.

And we can trust the only Son of God
To guide our steps and bring us safe to heaven,
If we will trust in Him and follow on.

DENY yourself, because the way is narrow,
And Jesus said that few will enter in.

We cannot trust the Lord and serve another;
We dare not make a compromise with sin.

TAKE UP your CROSS, for we must die with Jesus
To gain the life that He alone can give,
And trust ourselves, and all we have,

to Jesus—

Surrender all—for then, in Christ we live!

IF DAILY we must die this death with Jesus,

We daily need the life that He can give.

So daily we must eat the bread of heaven,

And feed upon the Word of God to live.

Then FOLLOW Christ, not man-made creeds or doctrines,

Or some great church, or preacher — Trust in Him.

And listen to the living words of Jesus

That give us life, and keep our hearts from sin.

The life that Jesus gives is more abundant

Than any life that you or I could choose,

For Jesus is our Guide, and Jesus loves us;

But those that "gain the world," how much they lose!

The world is lost in sin and false religions,

And preachers often lead their flocks astray;

But Jesus is the Way that leads to heaven.

So ask this question: What does Jesus say?

Sel. by Montez Sigler.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR CALLING

"For God hath not called us unto uncleanness, but unto holiness." I Thess. 4:7. Our text speaks of a calling unto which God has called us. One meaning of the word "calling" is: one's usual occupation, vocation, or trade.

As our mind considers this, we think of some of the vocations which are evident in the Bible. Husbandry was one of the early vocations; there were also carpenters, stone cutters, masons, goldsmiths, silver-smiths who worked in the building of the temple. There were apothecaries, potters, plasterers, shoemakers, shipbuilders, engravers, tentmakers, etc. God has endowed men with certain talents which particularly qualify them for a certain type of work, and we say that person is "gifted" or has a natural aptitude for that work.

We believe there are certain vocations in life in which the Christian should have no part, for we are admonished, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him, "Col. 3:17. Certainly there are vocations which can not be labored at in the name of Jesus and for which one would give thanks unto God.

However, our text says "God hath not called us to uncleanness, but unto holiness." Though we may choose our vocation in life, all who through Christ our Saviour have accepted God as our Heavenly Father, have a calling, a duty, above and beyond whatever vocation we have in life — that of holiness.

But first we see that God has not called us unto uncleanness. The Apostle Paul has considerable to say concerning personal purity, the lusts of the flesh, etc. "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God," Gal. 5:19-21. These were problems in Israel and are still problems in our day. It is against this background that this call to holiness is placed.

Why accept this Calling of holiness? Why be a Christian? In the first place, holiness gives a sense of well being. "Beloved, if our heart condemn us not, then have we confidence toward God," I John 3:21. Holiness gives us peace of mind here and hope and confidence in the future. Holiness helps us to live more easily with our fellow man. We are admonished to "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12:14.

As is often true, when God promises or admonishes mankind, He adds a warning. In this instance, the Apostle tells us that "He therefore that despiseth, despiseth not man but God." We are to attend to the truths of the Holy Word, written through the inspiration of the Holy Spirit, the inference being that He "Who hath also given unto us His Holy Spirit," I Thess. 5:8, may also remove the same.

What is involved in being holy? First, we must receive the Word and walk as to please God. A great responsibility rests upon the Ministry to "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," I Tim. 4:2.

Then there must be love for one another. "The Lord made you to increase and abound in love toward one another, and toward all men, even as we do toward you," I Thess. 3:12, a closeness and fellowship with brethren and sisters and an interest in the spiritual welfare of all men.

We are to increase that love, to "Abound more and more." There is no standing still in the Christian life. We either progress or regress. "Jesus increased in wisdom and stature and in favor with God and man." Luke 2:52.

To be holy we need to "Study to be quiet." I Thess. 4:11 This may not always be easy. "Study" would imply desire coupled with earnest effort. The Christian life ideally would reflect a calm, even temper-

ment, a meekness that is of great value in God's sight.

To be holy, we need to "Do our own business, and work with our own hands," vs. 11 Paul also wrote "We hear that there are some which walk among you disorderly, working not at all, but are busybodies." It appears there were some who were idle, who went about gossiping and meddling in other people's business, perhaps causing trouble and divisions in the church. It is physically healthful to work with our hands and our minds are occupied as well. Paul wanted to be "Chargeable to no man," 2 Cor. 11:9. He didn't want to be burdensome or indebted to anyone, "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:12.

May we follow this calling of holiness "Without which no man shall see the Lord."

—oooo—

THE UNGODLY'S FEARS WILL BE REALIZED

We begin our study of this subject with the words of our Saviour, as recorded in Luke 21:18-12 "And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, (His disciples) and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."

The Master, before explaining to them, these things, (the manner of their taking place) which are to take place in the end time, as signs of His Second Coming and the end of the world, seems to have paused to explain the former things, which would happen to His followers, before that time. Using as a symbol of their persecution, and the ruin of Jerusalem, fore-telling them of its destruction in 70 A. D. by Titus. Hence we believe the next twelve verses, 12 through 24, are recorded by Luke telling of that event. Please read and study carefully.

Beginning with verse twenty-five He seems to take up His discourse again, concerning the end time. Let us read verses 25 through 27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon

the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

These verses bring us to our subject. "THE FEAR OF THE UNGODLY," .. TO BE RECOGNIZED. "THE INSPIRATION OF THE WORD OF GOD, AS GIVEN BY KING SOLOMON" Tells us, Prov. 10:24, "The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted."

IT HAS BEEN DEMONSTRATED

On numerous occasions in which unfounded rumors are believed, the average unsaved person who is without a knowledge of the Bible is usually filled with fear, and will race wildly toward what they think will be a place of safety. In these instances the fearful thought is that the rumor was actual fact and that the day of reckoning had come for them.

THEY WILL DO WELL TO TAKE HEED . . . For Paul says, Rom, 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;" "SOME DAY, ACCORDING TO THE PROPHETIC SCRIPTURES, . . . The wicked will face the most realistic causes for fear that have ever been visited upon humanity . . . We note: Isa. 24: 17-18 "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake."

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THE NATURAL UNREGENERATED HEART

Regardless of what he may boastfully say, is full of fear. The Bible lists him as "fearful." "But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8; God's Holy Spirit is faithful to every living soul who trust in Him, and at times hearts are gripped with fear and evil forebodings. Especially will this be true, when the fear of the ungodly shall be realized, when the "Heavenly Signs" take place, in the days when the sixth "seal" shall be opened. Rev. 6:15-17 "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains: And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" THEY WILL NOT PRAY FOR SALVATION FOR THEIR SOULS, BUT FOR PROTECTION OF THEIR PHYSICAL LIFE. Could it have been this kind of fear that prompted the shaggy, be-whiskered hippies of California, some time ago, to flee to the mountains of Colorado?

On one occasion for many weeks astronomers had given news concerning the asteroid, Icarus, which was to pass a little less than four million miles (according to the speculation of men) from the earth. Some were speculating that this asteroid might stray out of course by a small fraction of a degree, and that it could collide with the earth. Those California hippies, perhaps knew nothing about the Bible, nor the God of the Universe. Had they known Him, they would not have had a fear that this particular asteroid might veer from its course. Bible prophecy is as accurate as any of the heavenly bodies; they are all in God's perfect "time table," and will never vary by the fraction of a second without the command of God.

AT THIS POINT LET US NOTE: SOME OF THE SPECULATION OF THE UNGODLY AT THIS PRESENT TIME.

"THE MOON SHOT" AND "EXPLORATION'S OF MAN, IN GOD'S UNIVERSE." We believe man is bringing about, the doom of his own fear upon his own head and may be realized by him at any time. in the very near future.

Let us review this question in the Light of Holy Scripture, past, present and future. First the "PAST" . . . Gen. 6:5-8 "And God saw that the wickedness of man was great in the earth, (Comparable to our

day) and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. GOD DID WHAT HE SAID HE WOULD DO, NOAH AND HIS HOUSE WAS SAVED, TO REPLENISH THE EARTH.

AFTER THE FLOOD, (THE DELUGE)

Gen. 9:17-19 "And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japeth: and Hem is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread."

"WHAT DELAYED THE OVERSPREADING OF THE EARTH?" BY NOAH'S POSTERITY?

The tenth chapter of the book of Genesis records the "Lineage" of these sons, after they (whom God made of "one blood" and scattered) and they became nations, and their overspreading of all the face of the earth. Genesis chapter 11: tells us how they became many nations. "And the whole earth was of one language, and of one speech." Gen. 11:1. Also NOTE: GEN. 9:1 "And God blessed Noah and his sons, (after they came out of the ark) and said unto them, Be fruitful, and multiply, and replenish (re-stock) the earth." To "REPLENISH" Means To: COMPLETELY FILL THE EARTH. But did they do it? No, not until after "BABEL."

Returning to Gen. 11:2-9 "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." THEY CEASED IN CARRYING OUT THE COMMAND OF THE LORD, "to replenish the earth" for a time, dwelling in one place.

Verse 3, "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; (an evil imagination) and let us make us a name, lest we be scattered (the very thing God had told them to do

in essence) abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded." AND GOD STOPPED THEM . . . WILL HE STOP THE SO CALLED MOON SHOTS? God then "made of one blood all nations of men," "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. Now please read Gen. 10:31-32 and compare. "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, (including the other two tribes of Ham and Japeth) after their generations, in their nations: and by these were the nations divided in the earth after the flood." THE NATIONS PAUL SPEAKS OF IN ACTS 17, SHOWN ABOVE.

HERE IS HOW, WE BELIEVE GOD FORMED THE NATIONS OF THE EARTH

Gen. 11:6 "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, (except the Lord Himself restrain, which He did) which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

"WILL THE LORD HAVE TO STOP UNGODLY MEN FROM THEIR EVIL IMAGINATIONS, IN TRYING TO EXPLORE HIS UNIVERSE"? . . . BEFORE THE FEAR OF THE UNGODLY WILL BE REALIZED? . . . WE KNOW NOT.

Please Note: Rom. 11:34, "For who hath known the mind of the Lord? or who hath been his counsellor", also, Isa 55:8, 9; "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Let us look at Acts 17 again, verses 24-25, "God that made the world and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and

all things;" We know that the time is coming when God will make a new heaven and a new earth. This will involve all or a part of our Galaxy, for Isaiah declared, Isa. 34:4 "And all the host of heaven shall be dissolved, and the heavens shall be rolled together (when the sixth seal shall be opened) as a scroll: (Rev. 6:12-14) and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." In our concluding remarks, we call attention again to the following words, taken from the twenty sixth verse of the seventeenth chapter of the Acts.

PAUL'S PREACHING AT "MARS HILL"

He proclaimed, "and hath determined the times before appointed and the bounds of their habitation." Therefore we do not think for one moment, according to these words, that God will ever in this world allow man to inhabit the moon, nor the stars of this "Universe." Rev. 12:3-4 "And there appeared another wonder in heaven; and behold a great red dragon, ("that old serpent, called the devil, and Satan," Rev. 20:2, Old Lucifer himself") having seven heads and ten horns, and seven crowns upon his heads." (The Beast of Revelation, Rev. 13:1-2, under the power of the dragon, up in heaven, or the heavens) Stars, angels, of the dragon, are they not, or could they not be spirit's of men? May the reader draw his own conclusions, make his or her own suggestions.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth:" Verse 7, 8, 9; "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Might these angels be in the form of men? Is this past or future "Revelation"? Rev. 1:19 "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

SO if man explores the heavens and the planets, how long will he remain up there in space? WILL GOD STOP MAN AND WHEN? These are questions we can not answer.

BRO. WM. ROOT, 1612-Morphy St., Great Bend, Kansas 67530

THE TRUE CHURCH

Part 6

This Church consists of a band of followers from all over the world and from all walks of life, who have confessed their sins before God and after repenting, promised before God and the witnesses to live faithful unto death thus laying aside all the things of this world that would keep them from living a holy life before God. On these promises they are taken down into the water and baptized into the name of the Father, and the Son, and the Holy Ghost, Matt. 28:19; with a forward action Rom. 6:5; for the remission of sins Acts 2:38; and the laying on of hands upon those baptized asking upon them the gift of God's Spirit, Acts 19:5, 6. Thus they arise to walk in a newness of life.

They promised to follow the Ordinances, Doctrines and Commandments which Christ set up for His Children to follow. They follow the command and example of washing one another's feet, I John 13:4-17. They have the Lord's supper at night, John 13:30, at this time they tarry one for another, I Cor. 11:33-34, following by the Communion as the Lord gave, Luke 22:19, 20. They greet one another with a Holy Kiss, Acts 20:37, Romans 16:16, I Peter 5:14. They Anoint and lay hands on the sick, James 5:14, 15, Mark 6:13. This church teaches all the doctrines Christ taught while He was here on earth. Peace, Heb. 12:14, Love, I Cor. 13, Unity, Eph. 4, both faith and works, James 2:17, 20, Sisters wear the prayer veil in worship service, the men do not cover their heads during these services, I Cor. 11:3-10, always labouring for non-conformity to the world in all its vain and wicked customs. Sisters do not have bobbed hair, they do not wear jewelry and costly apparel. As members of this body we do not believe in taking up arms in war, and going to law, but are a peace-loving people.

We feel when a person is baptized his name is recorded in Heaven and no one but he can cause it to be removed. So dear ones let us be faithful to the promises we have made because the Lord has recorded them. In the life of Jesus and His teachings, I cannot find any where that such living takes the joy out of life. Nor can we find where He based His appeal to the world upon social pleasure. As we look around this day we see many who have a desire to forsake their old ways, the worldly way, they have started to wake up and see that this has been just a way to hold them to their denomination. Sorry to say some have become so discouraged that they have even grown bitter towards religion.

If the young people are to be won to Christ's Church we must give them the pure Word, so they can find peace of mind. They want to be raised to a higher plane in life, such as the Sermon on the Mount, and when they find that Church activities are the same as Christ did, we will not have trouble with our youth of to-day. Our young people can see Jesus' teaching the human way He identified Himself, and then, in the Spirit of His Ministry, gave relief to the suffering around Him, so they will be willing to give of their money as an offering to God, to me this is the essential element of Christian Worship.

When Jesus' darkest hour was on hand and He summed up His personal ministry and teachings, He prayed that all who believe in Him might be one—as thou, Father, art in me, and I in Thee. The reason for this prayer was that the world might believe. He knew if the Christian people were not one in mind and purpose, the world would not believe. Here we see Jesus was far wiser than the theologians. He gave us only one way, the straight and narrow way, that leads us to the pearly gates. We are told there is a way that seemeth right, but the end is death. How many travel today without first making preparation. It is true that we need to plan ahead so the trip will be a success. What are you doing about this trip each and every one sooner or later will take, are you making any plans? Are you getting ready for the Master's Call? We as His children are commanded to go into all the world and preach the Gospel, are we trying to do as the Lord has commanded? We must do our part to help the sinner see the way that leads home.

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THE PERFECT CHURCH (SELECTED)

I think that I shall never see
A Church that's all it ought to be:
A Church whose members never stray
Beyond the Straight and Narrow Way
A Church that has no empty pews,
Whose minister never has the blues;
A Church whose deacons always meet,
And none is proud, and all are meek
Where gossip never peddles lies,
Or make complaints or criticize:
Where all are always sweet and kind,

And all to other's faults are blind,
Such perfect church there may be,
But none of them are known to me.
But still I'll work and pray and plan
To make our own the very best I can.

THE MODEL CHURCH (SELECTED)

Well, wife, I've found the model Church,
And worshipped there to-day:
It made me think of good old times,
Before my hair was gray;
The meeting house was finer built
Than they were years ago;
But then I found when I went in
It was not built for show.
The sexton did not set me down
Away back by the door;
He knew that I was old and deaf,
He must of been a Christian man—
He led me boldly through
The crowded aisle o' that grand church,
To find a pleasant pew.
I wished you'd heard the singing, wife,
It had the old time ring;
The preacher said with trumpet voice,
Let all the people sing;
"Old Coronation," was the tune,
The music upward rolled,
Until I thought the angel choir
Struck all their harps of gold.
My deafness seemed to melt away,
My spirit caught the fire:
I joined my feeble, trembling voice
With that melodious choir
And sang, as in my youthful days,
"Let angels prostrate fall:
Bring forth the royal diadem,

And crown him Lord of all."
I tell you wife, it did me good
To sing that hymn once more;
I felt like some wrecked mariner
Who gets a glimpse of shore;
I almost want to lay aside
This weather-beaten form,
And anchor in the blessed port,
Forever from the storm.
"Twas not a flowery sermon, wife,
But simple gospel truths;
It fitted humble men like me,
It suited hopeful youth;
To win immortal souls to Christ
The earnest preacher tried;
He talked not of himself or creed,
But Jesus crucified.
Dear wife, our toil will soon be o'er
The victory soon be won;
The shining land is just ahead,
Our race is nearly run.
We're nearing Canaan's happy shore,
Our home so bright and fair;
Thank God we'll never sin again,
"There'll be no sorrow there,
In heaven above, where all is love,
There'll be no sorrow there."

Dear ones in closing may you search till you find this true Church, the one Jesus told Peter, Upon this rock will I build my Church, and the gates of hell shall not prevail against it, Matt. 16:18. This Church is made up of people who have had their sins washed away in the blood of the Lamb. Let us bear one another's burden and so fulfill the law of Christ.

SISTER E. M. ALLTUS

SOUTH FULTON

Sermon by Bro. Roy Swihart: We turn our minds to things eternal; love of truth, comfort and encouragement. If we receive not the Love of Christ, we receive damnation. Romans 5:1-21, Justified by faith in God. We have peace with God, by faith, as Abraham did with his great faith.

Sin entered into the world by one man, and by one man, The gift of Righteousness and Grace. The Grace of God is able to take away the penalty and power of sin.

There is a stairway in Rome that people climb on their knees weeping and kissing the steps in agony of soul, trying to find relief and peace of heart.

These steps are said to have been the flight that Jesus climbed at His trial before the Crucifixion. Drops of blood from the scourging fell on the steps. Do the weeping pilgrims find God and peace by climbing these steps on their knees? Not unless they find Jesus first. Because "No man cometh to the Father except by me."

It is said that Martin Luther climbed the stairs. As he climbed, a Bible verse pulsed in his heart and mind, "The just shall live by faith." Heb. 10:38, Only those who come to Jesus can find faith and healing. Martin Luther got up from his knees on the stairs and went to teach people Christ's gospel. Why did they turn aside? Paul said, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. We live by faith through the priesthood of Christ. Heb. 4:15.

When Jesus saw the masses of people with no shepherd, no aim and no comfort, He wept. For the human family He went through agony in the garden. He prayed that the bitter cup might pass from Him but He said, "Not my will but Thine be done," and drank the cup. Thus the righteousness of Jesus was made available to us.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14:2-4. But did they know the way? Thomas said, "Lord we know not whither Thou goest and how can we know the way? The answer Jesus gave is for everyone of us also, "I am the way." There is only one way to find peace with God, justified by faith.

God planted a conscience in the heart and life of each one of us. We have a guilty conscience until we do something about it. We sometimes talk to psychologists but we should talk only to God. We cannot bear our own sins.

I am thankful that through faith we can have peace. God's arms are open to receive the penitent and all who come to Him. I'm sure this is of great value to us, to know how to find peace. Let us come boldly to the Throne of Grace. I am glad we have an intercessor and can rejoice in the hope of the Glory of God. If anyone is happy it should be those who have found this peace.

"Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Happy are we when the Spirit of Glory rests upon us, even in conditions of reproach for His sake. In Job's dire suffering, his wife said, "Curse God and die." His friends tried to comfort him because they thought he had sinned. It is not always so, tribulation comes to saints also.

An old lady once said, "I thank God for my crutches." Her friend asked her why she was thankful. She said, "Because they bring people to me so that I can bear witness for my Redeemer."

Sometimes adversity is a good thing for us. A man who came to help clean up the damage after a tornado heard a woman singing. "How Great Thou Art." She had lost her home and possessions but not her love for God.

We thank God for our blessings and by yielding to Him in our afflictions we can thank Him for the thorns, too. Paul said, "I have learned, in whatsoever state I am, therewith to be content." The furtherence of the gospel was uppermost in his mind. Christ shall be magnified; "For to me to live is Christ, and to die is gain." "To live" means to carry out a profitable work for God. Tribulation that works patience yields peaceable fruits of righteousness. The Psalmist says, "Before I was afflicted I went astray, but now have I kept thy word." Affliction can be an opportunity to witness to "Brighten the corner where you are."

The daughter of an invalid father had to sacrifice a singing career. This might be God's way of burning out the dross in our lives as well as witness to others.

"Except a corn of wheat fall into the ground and dies, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. God wants the old man to die and a new man in Christ to live. Only one life, only what is done for Christ will last. "I can do all things through Christ which strengtheneth me."

Paul says, "I labored more abundantly than they all yet not I, but the Grace of God which was with me." I Cor. 15:10. He tells us also in I Tim. 1:15 that, "Christ came to save sinners, of whom I am chief."

Like Paul who found peace, so may we, and rejoice with joy unspeakable. Tribulation, patience, experience and hope. Hope continually because love of fellowman and God is fulfilling the law.

Love for God is all we need so that we can have peace through our Lord Jesus Christ. For these things we thank God.

SISTER ELTA K. BLYTHE — 822 W. Calhoun, Macomb, Ill. 61455

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SEVEN MINDS

1. Mind your Tongue. Never allow it to speak hasty, cruel, unkind, untruthful or wicked words. It was made for something better.
2. Mind your Eyes. Do not permit them to look on obscene pictures, or things which suggest evil. There are many things the sight of which will be inspirational.
3. Mind your Ears. They should never listen to wicked speeches, improper songs or unholy words. They were made for hearing harmonies of truth and the sweet voice of God.
4. Mind your Lips. Never let anything befoul them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.
5. Mind your Hands. They should never steal or fight, or be used to write down evil thoughts. Their true use is to lift up the fallen, and to hand out blessings to the needy.
6. Mind your Feet. They are not to walk in the paths of sin, nor in any other steps of Satan. They are to carry you on errands of mercy and labors of love.
7. Mind your Heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it His throne.

—Selected.

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TALKATIVENESS

Talkativeness is utterly ruinous to deep spirituality. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over — how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam — the more they are condensed, the greater their power.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there wanteth not sin" (Prov. 10:19). It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gossip, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many times cease from conversation or withdraw from company to enter deep communion with my precious Lord. To walk in the spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words" (Prov. 17:27). "In quietness and in confidence shall be your strength" (Isa. 30:15, Eccl. 5:2, 3).

Selected.

SATAN — SINISTER SEDUCER

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be also transformed as the ministers of righteousness; whose end shall be according to their works. II Cor. II:14, 15."

It is a difficult task for many ministers to preach on this unpopular subject. And yet the truth of the devil — his existence as well as his systems of working — is older than the history of man. The Bible tells us much of this greatest of all enemies. Jesus Christ had many experiences with him, and over and over again tells us the necessity of being ready to meet, and how we may meet him, for victory.

The fact that there are some people who doubt that there is a devil does not change the truth of his being, nor the fact of his work. Any one who tries to live right, according to God's will, knows by experience that there is a devil. The facts concerning Satan are taught as emphatically in the Bible as are the facts of heaven, hell, or man himself, and this message is given on the assumption that there is a devil and that he is extremely busy and therefore has very many followers. And my labors in this world are to help people to learn to know and serve a better Master.

I am aware of the fact that the men and women who are living near to God — serving Him faithfully — are the ones who are tried severely by the devil; they are the ones who have one temptation after another, even as Christ did when He was on earth. True, to be tempted is a credit to one's Christian experience, and an honor to God. It is not the temptation that is sin, but the yielding to the temptation. Jesus said to Peter, "Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). Jesus did not keep Peter from going through Satan's sifting, because He knew that it would be good for him to be tried, but He had prayed in advance that Peter would hold his faith. He knew that Peter would be strengthened by every victory over temptation. And so it is today; if we stay with God, every temptation will have a refining effect. It is indeed the child of God who is tempted and tried. Satan has all others in his control.

May we behold Satan from several Biblical view points:

I. HIS CHARACTER IS DEPICTED BY HIS NAMES.

Satan is a murderer, a liar, and enemy, a devourer, and a cowardly

tempter. He fears the power of God, and will flee from His presence. Satan will flee when God is present to oppose, but he will return at the first opportunity to carry on his sinister work. He rejoices when he can get some of God's people to blame God for evil that has befallen them. He works ceaselessly, day and night through old as well as newly devised plans in his killing, lying, tempting, and destroying.

Again, he is the prince of this world, the god of this age, and the prince and power of the air. A man may as surely be in the presence of the devil ten miles above the earth in an airplane, as in hell itself. He may be in the devil's presence in the home, in the church, in the field, in the schoolroom, or in the shop. The devil is where people are.

The Bible says that Satan has followers, children, snares, devices, angels, messengers, and ministers. There is no possible evil scheme to put man to shame that is unknown to him. He is bent on man's destruction, as well as he is and has for ages been working to defeat the very purpose and plan of God for man's salvation. However, this effort of his to destroy God's plan of salvation was forever defeated in the death and resurrection of Jesus Christ. But Satan keeps on. He has two plans for man's eternal defeat — very common ones: (1) Procrastination, putting off the matter of salvation (and thousands are going to hell daily because of this); (2) professing Christ as many do, with only a formal profession, after which there is no more power to live for God than before. Such have no change of heart, no desire to live holy, godly lives.

2. SATAN CALLS WITH A STRONG VOICE.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Boldly, openly, without fear or shame, he often walks about advertising his wares; and many people are deceived by this type of appeal. We find this kind of call in the average festivities, riotings, and revelries of today. "Everybody drinks," and, "A cigarette in every mouth in America," are some more of Satan's loud calls. The loud calls heard nearly everywhere, which give appealing invitations to the public to attend the dance, the "come and enjoy the best," "forget your work," "forget your troubles." He brings strong and loud pressure on God's people to help in war efforts; in fact, public sentiment is often a definite tool in the service of Satan. He likes to lead by the many. The crowd is going his way, and if I allow the crowd to lead me, I am led of him. Matt. 7:13, 14. This method of his may be looked at as political, he advertises loudly, boldly, and arouses the masses to a pitch of insanity where they follow the

loudest and strongest bidder, whether for weal or for woe. Millions of professing Christians are deceived by this method, because they cannot stand the opposition of public pressure; the reasons being that they do not have spiritual strength, and on the other hand, they have too much love for the world and its evils.

Satan's voice appeals to those who are uncertain of their standing with God. Security is found alone in Christ, and in Him we are safe and satisfied. We know the voice of our Shepherd, and He knows His sheep. Satan's voice and his system, the world, have lost that grip on God's children. We are crucified to the world, and the world is crucified unto us. My friend, do not allow the devil to command you, scare you, nor lead you. This is optional with you.

3. SATAN IS CHANGED TO ANGELIC LIKENESS (II Cor. II:14.)

Not always does Satan yell to the easily betrayed mob, nor advertise on every country highway his evil intentions. He goes lurking about, changing his likeness and systems of working to the likeness of angelic beings; looking beautiful, talking smoothly, persuading appealingly, then super-foxlike, deceiving cunningly as only a devil in the likeness of an angel can and will. He now may be a devil working through a parent to a child, a teacher to a student, a minister to a congregation, or, in fact, any responsible person who has a splendid opportunity to mislead, as well as wisely direct.

He has people believe that the commands of God are only traditions of men and are outdated. He tells us that we are living in a different age, and that New Testament teachings are not applicable to these times. Slowly but surely he is sapping thousands of individuals of their spirituality, by a very simple little-thought-of method — the cares of this life and materialism. Cunningly he has crawled into books and planted his doctrines onto millions of pages. He is teaching in Sunday-school classes; he is teaching in schools; he is preaching across pulpits and over the radio. He has succeeded in placing entertainment and recreational programs where spirituality and devotion used to be. He wants no church government, no government anywhere—except his own. He says: "Go to church, help the poor, have many different kinds of church activities, but since you're reaching out as you are you'd better go a little easy on some of the Bible teachings — why even mention them? Your influence will be greater if you just leave out some of those nonessentials." Very cunningly Satan has succeeded in a part-truth program, in direct oppos-

ition to some of the last words of Christ on earth. Jesus said, "Preach the Gospel to every creature," "teaching them to observe all things, whatsoever I have commanded you." Upon this condition and promise are based God's presence and power with His children. And here we have the very reason why Satan is working so hard to overthrow the value of these words of our Saviour. He sees in his plan a powerless and valueless people in promoting the cause of God — though there may be many churches.

4. SATAN HAS MINISTERS' AS "MINISTERS OF RIGHTEOUSNESS" (II Cor. II:15).

After the creation, when two human beings were here, both holy and in the image of God, the devil could not tempt one of these through the other one; he first had to cause the fall of one by some other agency. The serpent was used as that tool, proving that Satan has a plurality of agencies through which he works. After Eve had fallen because of the temptation of the serpent, Satan used Eve to lead Adam astray; and since then his work is largely done through human agencies.

As formerly stated, parents lead children astray; "Christian" teachers oppose Bible teachings; "Gospel" preachers reject many of the truths of God, thus leading congregations away from the Word or allowing them to be satisfied to continue to live in sin. Satan indeed is going forth in his program of having his "ministers of righteousness" hypocritically betray the cause of Christ by selling out in a liberal compromise.

5. WE CHOOSE — IS THIS OF SATAN OR OF GOD?

God will not allow us to go down under the onslaught of Satan, if we continue in His will. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape; that ye may be able to bear it." Indeed, God's word is given, among other things, to tell us how to live righteously and godly; and He has not given us a number of impossibilities, but those things which are best for us, as well as those things which, to His children are a joy and a pleasure to do. The prompting motive to do all of God's commands is our love for Him which prompts us to do His will.

The will of God is settled in heaven; "For ever, O Lord, thy word is settled in heaven." It is only when we are completely changed from a sinner to a saint, that we can even want to do the will of God; and only then can we choose for Him. A love of the world keeps us from making godly decisions. All that is of the world (of evil) is not of God. All that is of

God is opposed to evil. To exemplify: The liquor industry is not of God — we choose to patronize, or we choose not to patronize it. The movie industry is of God or it is not of God (the evils of its fruit tells which); you and I choose to patronize or we choose not to be a partner in the gross evil. We do our choosing, and in these choices we serve either the devil or we serve God. There are no other masters to serve; there is no neutral ground.

Brother, we may picture the devil with long horns, but his weapons are much worse. We may compare him with men like Nero, Hitler, or Stalin, but these are only pinpoint tools of his. The taking of physical life indeed is a serious matter, but the destruction of the soul is far more serious; and that is the devil's business with us as long as we are on this side of eternity. Remember, he is after you — you are of yourself helpless, but you have the liberty to choose the side, and the power of God, with which Satan is made helpless, as far as you are concerned. God's power has saved us. God's power keeps us victorious over the devil — if we choose to abide in Christ.

Sel. *The Christian Monitor*

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A FATHER'S PRAYER

*Lord, strengthen me that I may be a fit example for my son.
Grant he may never hear or see a shameful deed that I have done.
However sorely I am tried, let me not undermine his pride.*

*Lord, make me tolerant and wise; Incline my ears to hear him through.
Let him not stand with downcast eyes fearing to trust me and be true.
Instruct me so that I may know the way my son and I should go.*

*When he shall err as once did I, or boyhood's folly bids him stray,
Let me not into anger fly and drive the good in him away.
Teach me to win his trust — that he shall keep no secret hid from me.*

*Lord, as his father, now I pray for manhood's strength and counsel wise.
Let me deal justly day by day in all that fatherhood implies.
To be his father, keep me fit. Let me not play the hypocrite.*

—Edgar A. Guest, in *Burning Bush*.

I HAVE MY BIBLE

Some people actually say this to excuse themselves from reading any religious literature. They pretend to be so busy reading the Bible that they have no time left to read anything else. Bible reading is excellent. It must be the source of inspiration for any writing of a religious nature. The Bible is our unchangeable guide. The more we read it the more food we find therein.

However, the people who read their Bibles also read literature about material in the Bible. The people who read their Bibles most like to hear sermons about what they read. Why? They have found so much spiritual food there that they are interested in hearing and reading what others have found. And it may be, usually is, true that they have sensed some problems upon which they desire help from the ideas and insights of others. They get this from both the writer and preacher. Both try to do the same thing, that is, illustrate and illuminate for the hearer or reader what the will of God is for the Christian as shown in the Bible.

One who refuses to read religious literature could, with just as much right, refuse to listen to a sermon. When you find a man who says, "I have my Bible; I don't have time to read anything else," it is to be feared that you have found a man who does not read his Bible as he ought. Once he learns to love his Bible and to feed on it, once he becomes humble enough to admit that there are others beside himself whom the Spirit of God illuminates, then he will want all the help in understanding his Bible that he can get from others, be it written or spoken. Proud is the man who feels he can run his own Christian life (and often everyone else's) without any help from his fellow men. And he is a hypocrite who professes to have brotherly love but has no desire to understand or respect the ideas of his brethren or what it means to be Christian.

—*Witnessing.*

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Answer to prayer comes sometimes not in the removal of a burden or difficulty but in power to bear or overcome.

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One of the hardest sins to conquer is the sin of judging others — expressly forbidden by Christ.

MY DAILY PRAYER

If I can do some good today,
 If I can serve along Life's way,
 If I can something helpful say,
 Lord, show me how.

If I can right a human wrong,
 If I can help to make one strong,
 If I can cheer with smile or song,
 Lord, show me how.

If I can aid one in distress,
 If I can make a burden less,
 If I can spread more happiness,
 Lord, show me how.

If I can do a kindly deed,
 If I can help someone in need,
 If I can sow a fruitful seed,
 Lord, show me how.

If I can feed a hungry heart,
 If I can give a better start,
 If I can fill a nobler part,
 Lord, show me how.

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 Doubt sees the obstacles;
 Faith sees the way.
 Doubt sees the darkest night;
 Faith sees the day!
 Doubt dreads to take a step,
 Faith soars on high;
 Doubt questions, "Who believes?"
 Faith answers, "I!"
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**DAILY DEVOTIONS
FOR AUGUST, 1969****MORE ON BELIEVING**

Memory Verse, Phi. 1:27, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

Fri. 1—Phil. 1:1-30.

Sat. 2—I Thess. 1:1-10.

Memory Verse, Phil. 1:29, "For unto you is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Sun. 3—I Thess. 2:1-20.

Mon. 4—II Thess. 4:1-8.

Tues. 5—II Thess. 1:1-12.

Wed. 6—II Thess. 2:1-17.

Thur. 7—I Tim. 1:1-20.

Fri. 8—I Tim. 3:1-16.

Sat. 9—I Tim. 4:1-16.

Sel.

Memory Verse, I Thess. 2:13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

Sel.

Sun. 10—II Tim. 1:1-18.

Mon. 11—II Tim. 2:1-26.

Tue. 12—Titus 1:1-16.
 Wed. 13—Titus 3:1-15.
 Thurs. 14—Heb. 3:1-19.
 Fri. 15—Heb. 4:1-16.
 Sat. 16—Heb. 10:1-39.

Memory Verse, I Tim. 3-16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Sun. 17—Heb. II:1-40.
 Mon. 18—James I:1-27.
 Tues. 19—James 2:1-26.
 Wed. 20—I Pet. 1:1-25.
 Thurs. 21—I Pet. 2:1-25.
 Fri. 22—I Pet. 5:1-14.
 Sat. 23—II Pet. I:I-21.

Memory Verse, I Pet. 1:8, "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Sun. 24—I John 3:1-24.
 Mon. 25—I John 4:1-21.
 Tues. 26—I John 5:1-21.
 Wed. 27—Jude 1:25.
 Thurs. 28—Rev. 2:12-29.
 Fri. 29—Rev. 13:1-10.
 Sat. 30—Rev. 4:1-13.

Memory Verse, I Pet. 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on

him shall not be confounded."
 Sun. 31—Rev. 21:1-8.

SUNDAY SCHOOL LESSONS FOR AUGUST, 1969

PRIMARY LESSONS

Aug. 3—Power of Nature and Demons. Matt. 8:23-34.
 Aug. 10—The Way of The Cross. Matt. 10:6-39.
 Aug. 17—The Christian and Tensions. Mark 6:30-46.
 Aug. 24—Loaves and Fishes. John 6:1-15.
 Aug. 31—What Think You of Christ. Matt. 16:13-20.

ADULT LESSONS

Aug. —The Gospel opens to the Gentiles. Acts 13:42-52.
 Aug. 10—Ordaining of Elders in Every Church. Acts 14:8-28.
 Aug. 17—Paul Begins His Second Missionary Journey. Acts 15:36-41, Acts 16:1-9.
 Aug. 24—Paul Receives a Vision. Acts 16:10-24.
 Aug. 31—Paul and Silas Prayed and Sang Praises at Midnight in Prison. Acts 16:25-40.

BIBLE STUDY BOARD

When one door closes another opens; but we often look so long and regretfully upon the closed door that we do not see the one which has opened for us.

BIBLE MONITOR

VOL. XLVII

AUGUST 1, 1969

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPIRITUAL BLINDNESS

Of the five senses, perhaps we place the most value on that of sight. We can ill-afford to lose any of the five, but if we were made to choose, surely most of us would want to retain our sight over the other four. It is a wonderful blessing that we can see our way about and enjoy the beauty of the heavens and of nature about us. How unfortunate are those who are deprived of this blessing!

There are others who have various degrees of eyesight, although not completely blind. All would like to have twenty-twenty vision, but as we grow older our eyes change and we need corrective lenses. A person's eye sight is generally best when he is young. As he grows older the eyes may not function as they once did and he in his near-sighted or far-sighted condition requires more and more correction for the eyes.

There are many who have twenty-twenty vision who see but poorly or not at all, spiritually speaking. Jesus went about healing those who were weighed down by the infirmities of the physical body. In one instance, John 9, He made clay of spittle and applied to a blind man's eyes, telling him to wash in the pool of Siloam. As the blind man obeyed, he received sight. Notice that Jesus did that for him which he could not do for himself. But notice also that he *wanted* to be healed, and that he had faith to obey explicitly. Though this miracle occurred in the natural sense, we feel this is also a beautiful picture of spiritual vision. "Whereas I was

blind, now I see," John 9:25. Surely we should desire and treasure spiritual vision even more than our natural vision. Our natural eyesight is useful for a comparatively short time, but our spiritual vision is for time and eternity.

Jesus referred to the scribes and Pharisees as "Fools and blind," and said, "Woe unto you, ye blind guides." They had great authority and were leaders among the people, but they lacked spiritual vision.

Again the Pharisees and Sadducees came to Jesus one time seeking a sign from heaven. His reply was, "When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt. 16:1-3. They were wise in natural things, but again they lacked spiritual vision. They also bound heavy and grievous burdens and laid them on men's shoulders. How those in authority need spiritual vision today! Should not we as Christians desire twenty-twenty vision? The Wise Man once said, "Where there is no vision, the people perish."

In 2 Peter 1:9, the Apostle speaks of a condition in which there are those who lack something and because of this they are blind (spiritually), and cannot see "Afar off," and have forgotten that they are purged from their old sins. Then what is this "something" that is lacking? The preceeding verses say, "Giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Pet. 1:5-8.

We believe this lack to be blindness of a spiritual nature. As our natural eyes are subject to impairment so also we believe our spiritual eyesight may be impaired. If we cannot see "Afar off," then we must be nearsighted. Is it possible that we see the things about us and fail to see eternal things? Is it possible that we are wrapped-up in the material things of this life and fail to see the spiritual values? Perhaps we are so preoccupied with the things about us that our vision of God is blurred. We think of our problems, our plans and leave God out. We are inclined to be too contented with things as they are. Do we have the concern we should have for the souls of men and getting closer to God and understanding His will and way for our lives more fully?

If we realize that we are near-sighted and cannot see afar off, let us "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. 5:14.

Only one life, 'twill soon be past

Only what's done for Christ will last.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:10, 11.

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A SPIRITUALLY DYING DISPENSATION

For the past few years ungodly men and sinners in this present evil world have been brought to a realization that the times in which we live are what they say abnormal. This is in perfect harmony with and a fulfilling of the word of the apostle Paul, concerning "perilous times in the last days." 2 Tim. 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The relationship between the nations of the world today is not what it used to be. This means "distress of nations with perplexity." Confusion plagues the whole world. This applies to the "religious world," or what men call Christianity also. The peace conferences of the world are not peaceful, and they find no solution for their problems.

WHAT MUST TRUE CHRISTIANS DO UNDER EXISTING CIRCUMSTANCES?

Paul tells us, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Also, we must realize his words, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

JESUS ENCOURAGES HIS FOLLOWERS

John 17:15, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

THERE SHALL BE WARS AND RUMORS OF WAR

War clouds like a gigantic storm blankets our skies, and shut out the Light of True Peace in this world.

THERE CAN BE NO TRUE LASTING PEACE

until Jesus comes, at the end of this dying dispensation and sets up His Everlasting Government and peace on the earth.

CHRIST THE PRINCE OF PEACE

Isa. 9:6,7, "For unto us a child is born, us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

PLEASE NOTE HOW THIS "PERPLEXITY" AFFECTS
THE WORLD

National, political and religious intrigue is practiced everywhere. Lying and deception are so prevalent among all, (excepting true "born again" Christians) even in professed Christian circles, that it is becoming difficult to sustain complete confidence. Note again the apostle's injunction, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." This is a fearful Divine indictment against this generation, of the closing dispensation of this present evil world.

WHAT MAY YET BE THE CONDITION OF THE TRUE
CHURCH OF JESUS CHRIST, IN THIS PERPLEXING WORLD.

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LUKEWARMNESS IN THE CHURCH

Rev. 3:14-22 gives us the picture. Please study carefully and then compare with the Church which Christ founded upon a "Rock," Himself the Holy Word of God. "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, (those who are "lukewarm" and repent), and open the door, (hearts door), I will come in to him, and will sup with him, (commune), and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

A DISREPUTABLE CONDITION IN THE CHURCH

There are to be those who are to be neither hot nor cold, but a putrid condition of "lukewarmness" shall exist. Brethren and Sisters let us beware. The signs of our time almost convince us that we are living in the day of "lukewarmness." Thess. 2:1-4, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (when His angels go forth to gather us, His Elect), That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, (we believe the falling away has come), and that man of sin be revealed, the son of perdition." We believe he may soon make his appearance.

BRO. WM. ROOT, 1612 Morphy St., Great Bend, Kas. 67530

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SOUTH FULTON, ILL.

Sermon of Bro. Paul Reed:- the Scripture in John 6:52-71 tells us that the flesh of Jesus is meat indeed and His blood is drink indeed. Jesus said, except yea eat the flesh of the Son of man, and drink His blood, ye have no life in you."

Many of His disciples said, "This is a hard saying; who can hear it?" Jesus said unto them, "Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life, no man can come unto me, except it were given unto him of my Father."

From that time many of His disciples went back and walked no more with Him. They couldn't understand what He was trying to tell them so they gave up and went their own way.

Then to the twelve disciples Jesus asked, "Will ye also go away?" Verse 68 tells us Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life." The question our Lord asked His disciples concerns each of us at one time or another.

Let us look at the life of Naomi, a devout Christian woman. Ruth 1:1-21 "Sent out full and brought home empty," or an empty vessel and a filled mansion. Think of our bodies as empty vessels. I think Naomi was speaking of the unevenness of life from the time of birth to the time of death, when she said the Lord had brought her home empty. I believe she was thinking of her family that was taken from her. Her thought harmonizes with Job when he said, "naked came I out of my mother's womb and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job. 1:21.

The Bible teaches us to examine ourselves whether we are willing to empty ourselves. God cannot use a filled vessel. It is profitable for us and meet for the Master's use that we be as empty vessels.

Bro. B. E. Kesler, teacher and friend of my father said that when he was ordained to the ministry he couldn't wait to give his first sermon. He felt he was equipped and qualified to fill the pulpit. When he faced his first audience, his mind went blank and he couldn't think of anything. He said it was the best lesson God ever gave him. God made him as an empty vessel. "For everyone that exalteth shall be abased; and he that humbleth himself shall be exalted," Luke 18:14.

The widow's oil was multiplied, II Kings 4:1-7. A widow's sons were to be sold to pay debts. She went to Elisha, the man of God (a good place to go.) He asked her what she had in the house and her reply was, "not anything save a pot of oil." Elisha told her to go to borrow many empty vessels, then her sons were to pour of the oil into them and set aside that which is full. The woman followed his instructions and told him all the vessels were full. He told her to sell the oil and pay the debt then live on what was left. Because she had empty vessels God could fill them with blessings. If only man would come to the cross God would pour out to overflowing of His blessings.

The way UP is DOWN. "Just as I am" means to come empty to the foot of the cross, it is the only way He can fill us. God hates man's besetting sin — pride. Self is man's worst enemy. When a person is

filled with pride and self-righteousness he can't surrender. The man who couldn't get self out of the way got himself mixed up with God when he pulled down his barns and built greater ones to provide for his ease and comfort. It was God that created heaven and earth and the fullness thereof and not man.

The rich man said to his soul, "soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." He mistook his soul (his will) for his body. His soul had nothing to do with the material life. God said, "this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" All the rich man had was empty vessels in his life. His poor soul had nothing, because he did not allow God to fill it with blessings.

Consider this verse and its deep meaning: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrew 12:1.

Think of the prodigal son. As far as worldly possessions are concerned he went out full, but his soul was in the hog pen. When he found himself in want and no man gave unto him he remembered the comforts of his father's house and said, "I will arise and go to my father and say unto him, father I have sinned against Heaven and before Thee."

The greatest decision anyone can make is to realize we are lost then go to the Father and say, "I am no more worthy to be called thy son," in order to experience redemption. Father, make me according to thy will, fill me with things worthwhile. O Lord, thou art our Father, we are the clay and thou our Potter.

Pride, deprives people of filled vessels, it mars the clay in the Potter's hand. Many times we have stumbled and blundered and missed the blessing God had in store for us. He who alienates himself from God is a stranger. If he continually resists the Potter he will be buried in potter's field, a stranger to God. Material things stood in his way.

When Jesus saw the fisherman He invited them to shore. "Come and dine." He said to Peter, "Lovest thou me more than these?" What did He mean by "these?" Material earthly things such as the fish and bread they were eating. They were perishable things and He wanted to know whether Peter was willing to give them up for spiritual things. "Lovest thou me? Feed my sheep."

Jesus taught a life of humility. He was born in a stable and laid in a manger not his own. The birds and foxes had nests and holes, but the

Son of Man had not where to lay His head. Jesus came to earth empty and stayed that way until He finished the work the Father gave Him.

The old patriarchs had more interest in future spiritual blessings than present carnal riches. Moses chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The world holds no attraction for a Christian. Abraham looked for a city made by God. He wanted to be a vessel God could fill.

John 14:1, "Ye believe in God, believe also in me. In my Father's house are many mansions." Receive you a filled mansion, fill your heart. No matter how long we live it is like only a few days on this earth. Think on that mansion!

A woman once dreamed she was in Heaven admiring a beautiful mansion. She saw a tiny hut and asked who it belonged to. She was told it was hers. "O," she exclaimed, "I live in a mansion now. I couldn't live in a place like that." The Master builder said, "This is all the material you sent up. I did the best I could with it." What kind of material are we sending to build our mansion?

We wonder about the size of God and try to measure Him by our little standards, but He is infinitely greater. When we consider the three billion people living and and one hundred times more than that who have lived and died, it is impossible for us to grasp God's power and ability to provide for the righteous part of that number. It is dangerous to spiritualize the Bible. It destroys the beauty of it. God has plenty of room for all.

I believe the scars from the nails in His hands mean something. Some will ask Jesus, "Where did you get scars?" He will answer, "In the house of my friends." He came to His own and His own received Him not.

Paul tells us in I Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Man must WANT to come to Christ. Unless we have a desire and long for a part with God, we cannot live in Heaven.

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A Christian is a living sermon whether or not he preaches a word.

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The best optimism in the world is "that blessed hope, the glorious appearing of the great God and our Saviour."

CROSSBEARING

TEXT: He that taketh not his cross, and followeth after me, is not worthy of me.—Matthew 10:38.

These words were spoken by Jesus as He was teaching the disciples a few of the fundamental and basic rules in the Christian life. As we think of these weighty words of Jesus, our minds immediately run back to the time when the Master Teacher was carrying His own cross. Jesus in a very remarkable and marvelous way demonstrated to the world what it means to carry a cross.

Can we picture in our mind's eye a procession led by the cross-bearing Jesus and made up of His cross-bearing train? As we behold that picture, may we remember that it is not a pageant, or play, but a reality; it is a real march of suffering, and it reaches through all time. Day after day, while some new ones join the great host of crossbearers, the procession moves on through the ages. Another thing which we behold as we see the picture in our minds is that not everyone in the group has the same kind of cross. We can see nearly as many differences as there are people going on the journey following the great Cross-Bearer, who is leading His followers into the eternal realms above.

The subject of cross-bearing is one that is not pleasant to many. Many individuals would rather not hear about it. To them life is a terrible burden, and not only that, but life seems to be very hard and the road rough. Oftentimes we hear of people who are tired of life, and they become very weary and in extreme cases take their own lives. It is true that even too many of us Christians grumble at the things we must go through, thinking our lot is a hard one, when in reality it is light when we face it squarely.

Oftentimes aged people, well stricken in years, find life somewhat burdensome and the days long, for the simple reason that they constantly reflect upon their own lives and the conditions in which they find themselves, rather than to look to Christ who is just as willing and able to help an aged person carry his or her cross as a young and healthy individual.

As stated before, cross-bearing differs with almost each different personality. One thing, however, is definite and sure — that to be true Christians we will go in the same direction with our different crosses, following the same leader, Jesus Christ, the world's greatest Cross-Bearer.

I shall ask these two questions: What is my peculiar cross? What is your peculiar cross? These questions are personal and rightly so, because Jesus in His authoritative statement referred to the cross as belonging to the individual, a personal matter, "He that taketh not his cross." I trust that as we think on this subject, we will not begin to look around about us to try to see what some one else's cross might be and comment as to whether he is faithful in carrying it or not, but that we look to ourselves and ask the question, "How is my relation with Christ in connection with my lot in life?"

The cross which may become my lot to bear may be the enduring reproach and unkindness, or remaining in poverty and obscurity for the good of others. Jesus in the Sermon on the Mount gave us very encouraging words, when he said, "Blessed are ye, when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake." At times the reproaches of men become almost unbearable, yet if we let our minds go back to the Scriptures we see there One who also suffered great reproach and much unkindness from the lips and hands of those of His own blood and from those for whom He died. Surely for Christ's sake we ought to be able to bear all the ugly and mean remarks any individual can thrust upon us. It may be that we are even asked to endure more than just the unkind words and reproach thrust upon us from some uncharitable individual. For the sake of others we may have to suffer losses, persecutions, and remain in poverty and obscurity. Full many a time some of our greatest Christians were those who suffered materially and in the flesh and perhaps were very little noticed as far as the public was concerned, but in the eyes of God were of His worthiest saints. How happy we can be that our hands are in God's and not in man's! Life at times would be very miserable for us if we had no God and loving Father to flee to when tribulations come. All this is possible through our loving Saviour, our Cross-Bearer.

In thinking of my peculiar cross and you of yours, it certainly means the consecrating of all to Jesus, and the bowing of the whole self beneath the blessed burden of service with which He honors us.

We are not fair to ourselves nor to Christ if we attempt to honor Christ in our service to Him by only yielding ourselves partially to Him. God is honored only with the best that we have and expects us to consecrate all to Him so that we can faithfully discharge the duties which He gave us to do. It is an honor to every Christian that God entrusts a life to us that can be used in His service. But if we betray that trust of the

gift of life by not faithfully carrying our cross, no matter how small or large it may be, we displease God and we lose the blessing, and perchance eternal life, if we turn away.

It is indeed a serious thing to tamper with life and to ignore the tasks and responsibilities God has placed upon us. May we keenly feel our responsibilities and duties in relation to Christ.

What am I to do with my cross? Jesus said, "Taketh . . . followeth after me." I am deliberately to take it up. I am not to choose a cross nor pine after another form of trial. I am not to make a cross by my own hardness and obstinacy. Neither does the Lord want me to murmur at the cross appointed me. Oftentimes certain ones may despise their crosses by willful neglect of duty. God does not honor that attitude. I am not to faint under my cross, fall beneath it, nor run from it.

How often we are prone to try to make life easier by choosing our own cross, one to our liking and fancies! Or again we remark at times that others do not have it nearly as hard in life as we have, and that if we were in their circumstances things would go easier. This is delusion. Here is one fact I wish we would all remember and that is that we will enjoy life most and receive the greatest blessings only as we faithfully carry the cross appointed unto us without complaint or hesitancy. Any other attempt will not make life easier, as may appear to our natural eyes, but will bring added miseries and hardships in some form or another.

The cross is before me, and by the grace of God I must boldly face it and patiently endure it, for I need to carry it only for a short while and a little way. I want to resign myself to it cheerfully, for my Lord appointed it to me, and anything that He gives me is for my greatest good and will bring most honor and glory to Him. My life has often been inspired by those who cheerfully carried their cross to death, because they knew it was from God and felt His presence with them as they carried it. One particular case was that of a beloved sister in the church who had cancer, which affliction she bore cheerfully, and she always had a radiant smile on her face until the Lord called her home unto Himself.

Did you ever stop to think that the cross God gave you is a royal burden, a sanctified burden, a sanctifying burden, and a burden which is accompanied with fellowship and communion with Christ? Most surely we do not want to ask for anything else or ignore the God-appointed cross and attempt to set up our own.

What should encourage me to carry my cross? One thing that should encourage me is necessity. I cannot be a disciple without cross-bearing.

Better men than you or I have faithfully carried their crosses, and so society also asks and encourages me to carry my cross. The greatest motivating power and force which encourages me cheerfully and faithfully to go through life, bearing all the reproaches and persecutions of men, is love. That love holds one and keeps one in the Father's hand. Jesus bore a far heavier cross than mine, and if I truly love Him as I say and sing, I will carry my cross, for Jesus' sake. The fact that God gives grace equal to the weight of the cross should encourage any one to press on. Lastly, my expectation of the future glory spurs me on, for there is a rich reward for enduring the cross. I Tim. 2:12. Where there is no cross, there will be no crown. "Come unto me . . . ye that labor and are heavy laden." Yes, Lord, I'll come and carry my cross, for Thy grace is sufficient for me.

Sel. from *Christian Monitor*.

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DELICATE MATTER OF INDELICACY

Some time ago, a reader posed the question, "Just what is wrong with mixed bathing, or public swimming?"

The nakedness so paraded in mixed bathing is most sinful, and such nakedness has always been condemned by the Scriptures as being most reprehensible. It's said that if the apple is the fruit that made Adam and Eve conscious of their nakedness, then an apple orchard should be set out by each municipal bathing pool.

If the nakedness of Bath-sheba could so stir David, a man after God's own heart, to such adulterous evils, then how shall the scantily attired bathing beauty affect any healthy young male today? The modern lad or lass has very little more clothing than that worn by Bath-sheba. Too, it is cut and fashioned with calculated cunning to stir the opposite sex, and the "sexier" the garment, the more highly it is praised. Thus the modern bather is like Adam and Eve in one respect, in that "they were naked and were not ashamed" Gen. 2:25. But we have a knowledge of our nakedness, and should feel shamefully exposed in such attire.

During the last war the Nazi collaborators in France were dis-robed and driven out of town to intensify their shame; yet every picture I saw of them, they still had on more clothing than shown in newspaper picturization of the bathing beauties in our own land. But where is there any sense of shame manifest by such a brazen display? And, back to the

Bible, if the young man in Mark 14:52 fled because he stood before them naked, should not our modern bathers flee from the eyes of the opposite sex?

Pertaining to spiritual apparel, Jesus said, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame," Rev. 16:15. But there is no vital lesson for our modern bathers in this, for they walk naked and feel no shame. They openly parade their shame as their glory. Nakedness doesn't bother them for they wouldn't feel at home in clothing. They glory in the sensation that their nakedness genders in others, and gloat in their "sex appeal." Shameful and yet so shameless!

"I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing, In like manner, that women adorn themselves in modest apparel, with shame facedness and sobriety," I Tim. 2:8-9. Now, would the well "undressed man" feel like praying beside the public bathing pool? I grant you he could well remember the words of the Lord Jesus, "Watch and pray that ye enter not into temptation," Matt. 26:41. But he has been courting the temptation, and not trying to "shun the very appearance of evil." The Book says, "If a man be overtaken in a tresspass," but this one was trying to overtake the tresspass, not being overtaken by it.

But do the women adorn themselves in modest apparel, with shame-facedness and sobriety? Why, any sane person knows the answer to that one, It is all too evident that they care nothing for convention or decency. Sobriety is wholly unknown by them. Rather, they parade their nakedness with shameless pride. They care not for offending a weaker brother.

No sober thinking person can assign one noble motive for this modern craze. Modern mixed bathing is not found in nobility and purity. All must recognize that good has not resulted from this union of the sexes in the bath. And it is well known that much harm has been spawned from the practice. Religious people have almost universally condemned it, while it is championed by the course and the vulgar. "By their fruits ye shall know them."

Lastly, all should recognize that the appeal of mixed bathing is not to be found in the water. Every picture shows the bathing beauty draped in a seductive pose on the bank, not in the water. As the sirens of Circe lured their victims from the rocks above treacherous waters, so do these sirens entice their next victim. Therefore the premium is placed upon a

shameless display of lascivious "wares," and not on swimming ability. The bathing idea is only a guise which affords the shameless romp, the opportunity to preen before the lustful, adulterous eyes of the opposite sex. And it affords the lewd, and evil minded pervert the opportunity to oggle and lust.

So to all you parents we suggest, "If you don't want indecent men casting indecent looks at your daughter, then don't let her fare among indecent people while dressed indecently."

Sel. BRO. W. E. BASHOR — 867 Lorna Dr., Glen Ellen, Calif. 95442

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PEACE WITH GOD

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The sinner is an alien to the kingdom of God. He is one who has turned to his own way. He lives to please the natural man. His life is out of harmony with the will of God and fails to bring glory to the One who has created him.

To be justified is to have a new standing with God. It means that the sinner has come into His presence in the name of Jesus. It means also that he has his sins forgiven. He has come back to the fold of God and lives to do His will.

Peace is the priceless possession which all who will come unto God through Jesus Christ may have. It is the soul satisfaction that comes through the forgiveness of sins and this new standing with God. Man's deepest heart craving is for that experience in which he finds peace with God.

Men's hearts are ill at ease for many reasons. Some are distressed over failures, while others are disquieted by fear. The cares of this world have discouraged many who are hard pressed with toil. The restless passions of men have distracted souls from following the will of God. Some who have named the name of Christ are cast down with the troubles of doubt. Some who sin are dejected with self-reproach and do not know how to find their way back into favor with God. Regret for their past indulgences in sin throw many into despair; they feel there is no remedy. Others who are looking ahead in life and who hope to achieve are disturbed with anxiety. The man who is lost and who consciously faces the dreaded judgment is in frequent fear of death.

There are many false attempts by which people try to find peace through human effort. Persons turn themselves away from their own consciences and try to erase the prickings of heart which otherwise might bring them into the ways of peace. Others seek through change of place or environment to set up a new situation in order to forget their troubles. The pleasure-mad society of the present day is constantly seeking amusement to drown out their inner accusations. Indulgence in carnal pleasure is used to offset the deep pangs of a guilty conscience. Many persons are seeking to occupy their minds with various activities of the community and seek through social activities to compensate their longing for peace. Some people have tried through good works and through their good will toward men to justify themselves in their deeper lack.

There are people who through deeds of benevolence hope to win the favor of God. They try to cultivate a spirit of altruism (interest in others) to satisfy themselves with feelings of self-commendation. These efforts fail to deal with the cause of the unrest. There is no peace to the wicked. The deep-seated cause is nothing less than sin. Where there is no removal of sin there is no peace.

It seems very strange indeed that so many people show preference to sin over the blessings of peace. There is great loss of human energy in the kingdom of God in the failure to find a genuine soul-satisfying peace. Refusal to return borrowed property or a failure to restore stolen goods may keep one from having satisfactory experience with God. Many persons have refused to acknowledge their sins and have carried their guilt to the grave. Persons are often unwilling to admit having slandered another and justify themselves in the things they have said.

They would rather live with a guilty conscience than to find the joys of peace. Too many professed Christians refuse to meet those whom they have wronged. They excuse themselves from any obligation to keep peace with their fellow men. Such conditions in human experience are a great hindrance to the deep satisfaction of sweet peace with God. When people are ill at ease it is usually because they have been unwilling to die to self. A refusal to take up the cross and follow Him means that a person can not have the soul satisfied with the joy of real peace.

To have peace with God is to enjoy a constant access to His throne through Jesus Christ. It is a position of favor in which sins are pardoned and wherein we find a deep love for and a desire to be in the presence of God. One who is so favored with forgiveness rejoices in the hope he has God. One who is so favored with forgiveness rejoices in the hope he has

in Christ Jesus. He is delighted in his personal fellowship with God. He can glory in tribulation and meet the difficulties of life with patience. His experience represents integrity of character and his hope indicates a settled condition of heart in which he is constantly expecting the better things that God has promised. One who possesses this peace has love for God and has a consciousness of God's goodness in his own life experiences. The soul that has peace with God has no need to fear the future. He is saved from wrath and is enjoying a place in the family of God now. His present relation to the world demonstrates the purpose of Christ to deliver us from this present evil world. His joy is in God and he indulges in happy living. He finds life worth-while and deeply satisfying.

To find and keep peace with God calls for an honest and fair dealing with sin. Persons need to acknowledge error and confess their sins, turning from all iniquity and allowing God to cleanse the heart and life through the working of His Holy Spirit. This comes through Jesus Christ who died to reconcile us to God. His death makes possible the forgiveness of our sins. We find peace through believing in the Lord Jesus Christ and through obeying the Gospel which He came to give. There is nothing in human experience that has more value to the individual heart and life than to know we have peace with God.

Selected

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FROM 12 TO 20

Between 12 and 20 there are seven numbers with names ending with "teen." In our span of life, we humans call those seven years the "teen-age." Now, and for the past several years, our youth have held the limelight for discussion and concern, and "teen-ager" is a much used word.

What has made the teen-ager a troublesome topic of our time? Much has been printed, and you have read the various views of those who are concerned and troubled. Let us make the report short and simple: "Parents have become lax in training their children." Delinquent parents is the first cause." Our generation has many of them, producing their own kind, and we have the results all around us.

When a pair of parents beget a child, they have the most valuable possession they will ever have. All in this world to which they may acquire title was here before they were except their precious children. Here responsibility begins, and few realize its magnitude.

Every child should have a happy childhood and parents who will teach them the ways of righteousness. Many children have had neither. Every parent is obliged, not only to keep his child clothed and fed, but *properly* clothed and fed. Much concern should be given to *proper* food to develop a healthful body and mind, for much that pleases the appetite is injurious and poisonous. Much concern should be given to *properly* clothing the body for health and comfort, for many styles of today regard neither, but are created to display pride, form, and flesh for attraction.

When a father does not explain to his son the awful effects of bad habits, how can the son know it is wrong to acquire bad habits? When a mother does not tell her daughter that the scanty clothing of today is shameful, degrading, and wicked, how can the daughter know it is shameful, degrading, and wicked? The schools do not teach that tempting attire is wicked. Modern theology seemingly is not condemning lewd exposures of the body. Our society condones and glorifies every abbreviated pattern Satan designs.

Mothers who have done their duty here are guiltless; otherwise they must share the guilt and shame for the sin that may ensue. The daughter dressed in today's fashions is a glamorous temptation to her boyfriend, and is serving Satan's purpose as Eve did in Eden. And we have the Davids and their offspring as living evidence of Satan's success.

Contemporary with the increasing sin resultant from tempting attire, Satan has merged every conceivable influence into a powerful conspiracy to minimize and camouflage this sin and remove the stigma. Evil men enjoy this temptation as a preliminary stimulant, and they are ever ready to shame and silence their opposers. Satan is subtle, and his ways are pernicious. Evil abounds when good men are kept silent, and silence is a symbol of approval. Good people—church people—have acquiesced to every temptation leading to immorality, and there is an appalling, unprecedented, foreboding silence in this regard, while Satan, unhindered, promotes his diabolic schemes to entice both young and old.

Delinquents are not self-made; they are the result of prevailing, powerful causes. Children are hurried into adolescence, then to going steady, then marriage before they are fully matured. Here is a great cause of divorce. Courtship is hurried through without appraising each other's character or qualities. They fall in love with a display of form and flesh; and later, to their sorrow and disgrace, find that they were not properly mated.

This wonderful period of life—"teen-age"—is a time of development, change, and growth of body and mind. We leave childhood and enter puberty. We experience life in its fullness, with its various duties and obligations. This is a time of decision, a habit-forming age. There are three important decisions to be made. They are: choosing a church, a mate, and a vocation. These decisions are made without former experience; hence the need of guidance. Fortunate is the youth who has Christian parents, and he will give their advice due consideration, for future prosperity and happiness will depend largely on these three decisions.

The teen-age is a tender, vulnerable age when habits are easily formed, and sins may be committed which may have a lifelong hold and lasting effect to plague and haunt you to your dying day. God will forgive, but there are some things you cannot forget. There is much tangible evidence as proof of that statement, "you cannot forget." I shall remind you of some of it, as a warning, and a reminder that you cannot live your life twice.

There are many people today dying slow, horrible deaths from lung cancer, caused by the use of tobacco, a habit which, when formed in youth, often holds one as a life-long slave. There are thousands of alcoholics who have wasted their life, love, health, and wealth for strong drink. Homes and hearts are broken, children scattered, and sin and crime encouraged. Does not your heart bleed for all concerned?

There are unwanted, unloved, innocent babies all over this land crying for parents they will never know. Don't you feel like crying for them? Statistics show that there are enough illegitimately born children each year in the United States to populate a city the size of Miami. For each such child are two guilty parents, enough to populate two more Miamis. And it is safe to suspect that a greater number get by without being counted.

Yes, you can weep and be sorry, you can regret and repent, and God will forgive; but can you forget? Never! As long as there is memory, there can be remorse.

No, children are not born delinquent; they are born into an evil environment of delinquent parents — of mothers who dressed shamelessly and dressed the daughter the same way. This puts the curse on three people: the mother, the daughter, and the youth who yields to her excitement. This should be remembered! What will the next generation be like? And the next?

There could be no greater service rendered to the nation than for parents to wake up to their obligation to their youth between 12 and 20, warning them of the snares set for them—the pitfalls that can start them on the wrong road that leads to sin, suffering, sorrow, and shame.

The accelerating sinful condition our society is in, resulting from the three courses mentioned, is a disgrace to our youth, the parents, the church, and the nation—our so-called Christian nation.

Start life with a strong body, a clean mind, and a noble character. A character once stained is hard to reclaim.

Sel. from The Vindicator

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NEWS ITEMS

APPRECIATION

It is with sincere thanks to each one: for your prayers on our behalf, your letters or encouragement and your cards of cheerfulness, that we write these few lines. It is impossible to thank each one individually, so we use this means of overflowing appreciation.

My health seems nearly normal and I am able to go about the simple duties of life without hinderance. Through God's continued blessings we hope to be able to take up the many labors of life soon. We hope to move to a smaller home soon and thus reduce the duties and cares of life. Through your prayers we hope to continue to be of some service in the Master's vineyard.

Please take notice that the prolonged delay in the printing of the *Bible Monitor* is no fault of the new Editor, whatsoever. The Printer has had unexpected labor problems and is endeavoring to bring the *Bible Monitor* up to date as soon as possible. Please be patient and support your new Editor with sufficient Gospel material and the delay will soon be concluded.

HOWARD J. SURBEY

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OBITUARIES

Roger Allen Stalter, eldest son of Larry L. and Dana Sue (Wyse) Stalter, was born on February 18, 1963, and died as the result of a tractor accident on June 10, 1969, at the age of 6 years, 3 months and 23 days.

He leaves to mourn his passing, his parents, three brothers, Ralph,

Paul, and Stephen; one sister, Ruth, all at home near West Unity, Ohio; grandparents, Mr. and Mrs. Dan Stalter, Bryan, Ohio; Mr. and Mrs. Mahler Wyse, Stryker, Ohio; great grandparents, Mr. and Mrs. Simon Stalter, Carstairs, Alberta, Canada; Mr. and Mrs. Myron Klopfenstein, Archbold, Ohio; Mr. and Mrs. Joe Wyse, Archbold, Ohio; Mr. and Mrs. Myron Schmucker, Stryker, Ohio; four uncles, three aunts, and other relatives and friends.

Roger was an obedient son, and loved to help his daddy on the farm. Although he was too young to fully understand, he spoke often of the Lord, the Lord's Day, and the Lord's house. He will be greatly missed in the home by his family, but we feel that he has gone to an eternal home with God.

God understands your sorrow,
He sees the falling tear,
And whispers, I am with thee,
Then falter not, nor fear.

God understands your heartache,
He knows the bitter pain,
O, trust Him in the darkness,
You cannot trust in vain.

God understands your weakness,
He knows the tempter's power,
And He will walk beside you,
However dark the hour.

He understands your longing,
Your deepest grief He shares,
Then let Him bear your burden,
He understands, and cares.

Funeral services held at the Central Mennonite Church, near Archbold, Ohio, on Saturday afternoon, June 14, 1969, were conducted by Elder Dean St. John, with Elder Edward Johnson assisting.

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The most earnest workers for God are those who have made enough mistakes to make them humble.

HOMER ALVIN GANGER

Bro. Homer Alvin Ganger, 84, Route 3, died at the Fountain View Nursing Home in Elkhart, where he had been a patient for 13 days.

Bro. Ganger was born in Rockfield, Ind., September 2, 1884, and lived in Goshen for more than 60 years. On November 13, 1915, he married Rosaleah Graybill. He was a retired farmer and also worked for 26 years at Nibco in Elkhart. Surviving with the widow are five sons and three daughters.

Funeral services were held at the West Goshen Church of the Brethren, with Elders Floyd Swihart, Harry Gunderman and Roy Swihart in charge.

SISTER MAXINE SWIHART, Cor.

—o—o—o—

— CHILDRENS PAGE —**A VOICE FROM HEAVEN**

When Jesus was about thirty years old, the news came to Him that His cousin John was preaching in the wilderness of Judea and baptizing people in the river Jordan. After He heard this He no doubt told His mother that the time had come that He must begin His ministry of preaching, teaching, and healing to which God had called Him. There was little trouble to find where John was because the people thronged to see and hear him. John was clothed in a garment made of camel's hair and with a leather girdle around his waist. He must have had a powerful voice for the crowds that came to him were very large. One day as John was talking, he said, "I indeed baptize you with water unto repentance: But He that cometh after me is mightier than I, whose shoes I am not worthy to bear." The next day after, Jesus came walking toward him asked John to baptize Him and John refused. "Oh no," he said, "You should baptize me." But Jesus insisted, "Let it be so, for thus it becometh us to fulfill all righteousness." Jesus had no sins to wash away, but He wanted to set a perfect example for all who should follow Him. If He had not been baptized, others would have had an excuse for saying they did not need to be baptized either; and Jesus knew that would not be good for them.

John at last agreed, and he baptized Jesus in the river Jordan. Just as Jesus came up out of the water, something wonderful happened. The heavens were opened and the Spirit of God descended like a dove, and lighted upon Him: and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

Now after thirty years of study, prayer and obedience, Jesus was ready to begin His ministry of love. How beautiful it was on this very day, when His real work which he came to do had begun, that His heavenly Father should say to Him, "This is my beloved Son, in whom I am well pleased." Just to know the Father loved Him and was pleased with Him, must have meant more to Jesus than we can imagine.

You like your father to be pleased with you, don't you? This made Jesus happy too. He now had the courage needed to meet any trial that might come in the days ahead.

BROTHER RUDY COVER — Sonora, California

—ooo—

IF HE CAME TO YOUR HOUSE

Would you meet Him at the door with arms outstretched in welcome
 Or would you have to change your clothes before you let Him in?
 Or hide some magazines, and put the Bible where they'd been?
 Would you hide your worldly music and put some hymn books out?
 Could you let Jesus walk right in, or would you rush about?
 And I wonder — if the Saviour spent a day or two with you,
 Would you go right on doing the things you always do?
 Would you go right on saying the things you always say?
 Would life for you continue as it does from day to day?
 Would you take Jesus with you everywhere you'd planned to go?
 Or would you maybe change your plans for just a day or so?
 Would you be glad to have Him meet your very closest friends?
 Or would you hope they stay away until His visit ends?
 Would you be glad to have Him stay forever on and on?
 Or would you sigh with great relief when He at last was gone?
 It might be interesting to know the things that you would do,
 If Jesus came in person to spend some time with you.

Sel. from *Guideposts*

—oooo—

Don't think you are necessarily on the right road because it is a well-beaten path.

—oooo—

The straight and narrow path is the only road that has no traffic problem.

PRAYER ANSWERED

I ask for strength that I might achieve;
He made me weak that I might obey,
I ask for health that I might do greater things;
I was given grace that I might do better things.
I ask for riches that I might be happy,
I was given poverty that I might be wise.
I ask for power that I might have the praise of men;
I was given weakness that I might feel the need of God,
I ask for all things, that I might enjoy life;
I was given life that I might enjoy all things,
I received nothing I ask for, all that I hoped for,
My prayer was answered.

Prayer will change that — or prayer will change you, because God said so! John 14:13 and John 16:24.

Sel. L. A. SHUMAKE.

—o000—

That which is in the well of one's heart is bound to come up in the bucket of his speech.

—o000—

The nearer you get to the cross, the hotter the battle, therefore take heed lest you fall.

—o000—

God's clock keeps perfect time, though it may not be our time.

—o000—

The road to hell is paved with good intentions.

—o000—

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BIBLE MONITOR

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No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT SEEK YE?

All men are seekers by nature. There is a restlessness that seemingly causes people to be unsettled and dissatisfied. This restlessness may cause people to take various courses of action. Perhaps the one thing all are desirous of obtaining, and which many do not acquire, is happiness. For many people happiness is most elusive, and they pursue various avenues in quest of it only to find that again it has eluded them.

Some seek happiness in obtaining power over their fellow-men, only to find this is an empty attainment in itself. Many of the powerful rulers of this world have come to their death in a humiliating and disgraceful manner without finding that for which they were seeking.

Others seek happiness through obtaining the wealth of this world. It would seem that wealth is but another name for power because most of the things of this world can be purchased with money — except happiness. The rich man who thought to pull down his barns and build greater no doubt thought he had found happiness at last, after years of effort. "Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Luke 12:19. But his soul was required that very night, and someone else received his possessions.

Still others seek happiness in the pleasures of this life. Certainly, there is an abundance of entertainment available in our day. With the development of the many entertainment centers through-out the land, people flock to them in great numbers, with no concern at all for the Lord's day to keep it holy. Truly, they are "lovers of pleasure more than lovers of God." 2 Tim. 3:4.

Some seek happiness in better health. We all desire health, for health does contribute to our happiness to some extent. Still, there are those who are cheerful and uncomplaining, who radiate a peace and calmness that indicates they have found that happiness for which so many seek. Paul said, "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

The Psalmist David discovered the source of true happiness. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psa. 27:4. Notice the Psalmist desired "one thing." Our desires in this life may be many but surely we should be able to decide the most important thing for this life. It is not power, wealth, or the pleasures of this carnal life. It is no earthly object, but to "dwell in the house of the Lord all the days of my life." Sometimes the people of the Lord are looked down upon, yet David desired to be identified with them. David desired to dwell in the house of the Lord all his days. He wanted to take part in the daily services, not once a week, or a couple times a year, but daily. Are we of this mind also? David had a determination to attain that which he sought. Then it would seem that the thing he longed for and so determined to obtain was FELLOWSHIP, fellowship with God. "Happy is that people whose God is the Lord." Psa. 144:15.

Man is created in the image of God. Man is a triune being with body, soul, and spirit. I Thess. 5:23. Because man has a body with the natural senses (hearing, sight, etc.), he is conscious of the things about him. Because he has a soul, he is "self-conscious" as compared to plant life which is "unconscious." But because he has a Spirit, man is God-conscious. Because of this there is that in us that questions why we are here, what is our purpose in life. For this reason, there is in uncivilized man that which causes him to feel the need of worshipping a god whether of stone, wood, or the heavenly bodies. In short, because of man's triune being, he has spiritual needs. Someone has said, "God has made us for Himself, and our hearts are restless, until they rest in God." Many seemingly sense that life should have more meaning than they have discovered, hence their restlessness and unhappy condition. We can never have that peace and happiness we desire in life outside of fellowship with God through Christ.

David gives the reasons for his desire to dwell in the house of the Lord — to fellowship with the Lord. He desired to behold the beauty of

the Lord. He was not so much interested in the feasts with the sacrifices thereof. Although David was a great musician and we are indebted to him for many wonderful Psalms, yet it was not entirely the music or the singing that drew him to the house of the Lord. It was simply that he wanted to meditate upon God, to contemplate upon His Being, His love and mercy. Out of this fellowship came those Psalms that speak to us of God's care over His own, and His mercy to us.

Another reason David desired to dwell in the house of the Lord was that he might "enquire in His temple." To enquire means to ask or to seek. This is one reason we attend services in the Lord's house — to seek His will for our lives, to be instructed in our duty to our Heavenly Father. If we worship and meditate as we should, shall we not be made to enquire as did Saul, "Lord what wilt thou have me to do?"

Then let us see how David sought this one thing, this fellowship with God. First, he sought it DILLIGENTLY, "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me." Ps. 27:7. He entreated God most earnestly. Is this our mind, to be earnest in our supplications to our Heavenly Father, or do we approach Him half-heartedly, not really expecting Him to hear us?

David was also OBEDIENT, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Ps. 78:8. Are we of this mind also? When God's Word speaks to us, do we assent to it, are we quick to hear and to obey?

Then David sought this one thing, this fellowship with God, in FAITH. "When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10. We do not know when the Psalms were written or if David's parents or most parents for that matter, would not forsake their children. But even if it were so, David had faith in God that He would not forsake him.

Because David was diligent, obedient, and faithful before God, the Word tells us that he was a "man after God's own heart." He had fellowship with God, he found happiness in God. He expressed his thoughts thus, "O taste and see that the Lord is good; blessed is the man that trusteth in him." Ps. 34:8.

We, too, can have this fellowship, this happiness in God, if we will but seek this one thing diligently, obediently, and faithfully. What seek ye?

NO CONTINUING CITY HERE

Through the blessings of sunshine and rain, we receive the necessities to sustain life and have the greatest beauties of earth. When traveling through and seeing many beautiful sights in cities of the southern part of our country the words came to my mind — "No continuing city here." Are our lives such that the true, eternal Words of God are favorable for us to have a part in that Continuing City? The greatest beauty in earthly cities is the green grass, trees, and flowers.

The Apostle Paul said to the Hebrew Brethren, "For here have we no continuing city, but we seek one to come," Heb. 13:14. Through the works and Word of God we are continually reminded we have no continuing place here. There are many ways to get into the beautiful cities on earth and there is much traveling in and out of these cities, but there are many things going on in these cities that should not be. These earthly cities are in no way to be compared to the great eternal City of God. There is only one way into the City of God — the narrow way of the Cross. The saving Gospel of Christ is the safe guide and it's instructions will lead us into the great City of God. No one will ever desire to leave that City, for all will be peace and happiness because sin can not enter.

Those that travel the broad way of sin and wickedness will get in to an eternal place of punishment.

We are warned many times in God's WWord to prepare for a better, a permanent place in which to live. Humanity is like the flowers and grass of earth, they appear for a season then vanish away.

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The great beauties of earth are a gift of God. Many do not appreciate the blessings of God, both temporal and spiritual. In time past, nations that forgot God have fallen and wicked cities come to desolation. Our so-called Christian nation is drifting away from the principals that uphold civilization. The holy commandments of the saving gospel of Christ are omitted in many of our so called churches and Bible reading and prayer have been taken out of our public schools. Our nation is depending too much upon the arm of flesh and material things and has forgotten that God is our greatest protection. Evil powers shall fail and fall, yet God is the only one that can give us real protection from all the dangers seen and unseen. His eyes are in every place beholding the evil and the good. God hears and answers prayers, not always in ways that fulfill human desires for God's ways are far above the ways of humanity.

Though man is interested in science and inventions and in exploring the heavenly bodies, yet the knowledge and inventions that mankind has achieved, making life easier and more comfortable, have not contributed to a closer living to the Lord, who is the giver of all good and perfect gifts.

Life is as a vapor that appears for a season then it vanishes away. Let us not fail, but rather seek that which is eternal. God's works and Word do not seem very effective in softening and entering hearts hardened with sin. "Abraham looked for a city which hath foundations whose builder and maker is God," Heb. 11:10. In the old dispensation, those that were outside of the ark were destroyed. Today the sinful earth and it's contents are facing destruction by the hand of God. Let us remember that here there is no continuing city or place to live and that the earth and all it's contents are perishable.

Flesh and blood cannot inherit the kingdom of God. The expiration of life reminds us many times we have nothing earthly to depend on. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he has prepared for them a city," Heb. 11:16. John the Revelator looked into the great eternal City of God. By an eye of faith we too can look forward to the great eternal City of no sorrow and where tears will never fall. No one should cast disrespectful words upon those resting in Christ Jesus, for by doing so they are missing the "mark for the prize of the high calling," and are unprepared for the return of Christ. We should continue steadfast in the apostles doctrine.

After the fall of Adam and Eve in sinning in the garden of Eden, God decided we cannot continue here. When God destroyed sin and wickedness by flooding the earth with water, He decided the next time to utterly destroy it with fire. Mankind is reminded daily we are only here for a season yet many are taking no heed to the call of God and his Word. Many are planning to live on this earth forever. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King," Psa. 48:2. We are warned in God's Word many times of an unexpected time to come when the earth will be completely dissolved. Praise and thanks be to God we have a much better place to look forward to.

The great City of God has many names; heaven, city four square, city of gold, eternal city. It's walls are of jasper and streets are paved with pure gold. We need to continue in the Word with faith that brings forth christian works, prayer, loving kindness, and all the fruits of the Spirit. The goodness of God continually endures.

The most beautiful of all cities is God's given Heritage. We should make certain to live in the great eternal City of God. We need to cling faithfully to God's Word, then some day we will experience living in the City of no trouble, sickness, sorrow, tears, dark clouds, storms and floods, for all former things will have passed away. What a great reunion when all the redeemed will be gathered together. All that have been a christian light in this world will live in a city where there is no night. Our eternal God and His Son will be the light.

We should have respect for all Christians for their faithful service in the Lord's work, especially those that have done and are doing great tasks that contribute to the upbuilding of God's kingdom here on earth. May our work in the service of the Master be a contribution to God's kingdom and be a bright and shining light to those that are living in darkness. We cannot continue here but we can prepare for a much better place to come.

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Live as if Christ died yesterday, rose this morning and was coming back tomorrow.

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A Bible stored in the mind is worth a dozen stored in the bottom of one's trunk.

SHOULD CHILDREN FEAR THEIR PARENTS?*(From Personal Christianity)*

"You're going to jail, young man. I don't care if you are a Christian. You've got to learn respect for authority!" The judge was stern. A hippie-type youth stood sullen before him. He had been arrested for assaulting officers quelling a campus riot. The judge was a Sunday School teacher in the church where the lad attended. He knew the boy from his activities with the young people. But he also knew his parents had "spared the rod" at home.

The bitter harvest of lax discipline finally caught up with the youngster. His defiance for authority had now landed him in serious trouble. He stood there totally indifferent to anything the law might do to him. He was in real danger and didn't know it. However, the spiritual danger he faced was greater than anything the law might do to him. He should have been terrified. Biologists tell us the finest emotion to develop in man is FEAR. As we advance in knowledge and experience, our ability to fear increases. We cannot live our natural or spiritual lives without fear. A man will never be a first rate surgeon until he learns to fear infection. A child will never be safe to leave alone until he fears to throw a lighted match in a wastebasket.

Get your hand close to a burner — ouch! There is pain. Instinctively you jerk away. That is marvellous. Think of the charred, mutilated hands we'd have if it were not for this device in our bodies. How grateful we are for its warning. Without it, our bodies would become useless very fast.

The soul has a similar device — fear. What pain is to the body, fear is to the soul. It warns of danger. Yes, God has designed us capable of courage, but He also designed us capable of fear. Fear is as urgent for the safety of our souls as pain is for our bodies. Men fear all kinds of things, as you know. But there is spiritual danger as well as physical. The "fear of God" is a built-in device to warn of spiritual danger. That danger ranges from being outside of Christ and headed for hell, to being out of his will and in danger of judgment (2 Cor. 5:10).

Yet, not all of God's judgments are deferred to the last day. "Whom the Lord loveth, He chasteneth"! Now. And God can really spank. If you've ever been to His woodshed you know how rough it can get. His thrashings can run all the way from cancer in the body, to auto collisions — from financial ruin to trouble with the law. The only way to avoid the

disaster of divine whippings is to FEAR God and rush to be in His will when the warning gong sounds in your soul. The fear of God is a capacity to be prized and developed.

Now that young man should have been terrified. He was in trouble with God as well as the law. But he smirked. What could the law do to him? That was the extent of his fear. No one had taught him "it is a fearful thing to fall into the hands of the living God." (Heb. 10:31). No one had told him about our fathers' woodshed. Had he been raised in the "admonition of the Lord" (Eph. 6:4), he might have cried for deliverance. But who cries for help when he doesn't know he's in danger.

Whose fault is that? You know — his parents. "The fear of the Lord is the beginning of wisdom." Any parent who loves his child will want that beginning for him. The wisest Christians have always been God-fearing. But we have come to a day when children are no longer taught to fear God. The pitiful consequences are displayed on our streets and campuses. Without argument, the Word of God solemnly charges parents to discipline their children and demand obedience. "Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and deliver his soul from Hell. (Prov. 23:13-14). The Apostle Paul commands children to Obey their parents. (Col. 3:20). And you know why: if they will not obey parents whom they can see, they will certainly not obey God whom they cannot see. Christians who refuse to discipline their children are themselves disobeyers of God. And you know what that can bring — ruin! That's why God says, "He that spares the rod, Hates his son; but he that loves him, chastens him often!"

Until a lad is out of his early teens, his father should whip him. Not merely as punishment, but as a means of teaching. Pain is a marvellous teacher for youngsters. They get the message. The message: Disobedience hurts. When the lad enters his late teens, shift from physical pain to social pain. Make disobedience expensive. A wise father can easily take the profit out of rebellion. When he says, "No car this week," listen to the howl. It hurts. When the father stands by his word, as God stands by His, amazing respect develops in the son.

But let that father lie one time, simply by failing to punish as he promised, and disrespect rises in the lad almost miraculously. It takes a long time to create respect, only one or two incidents to destroy it. If you promise, "You're going to get a spanking if you do that again," and then

fail to keep your promise, you lie. Worst of all, you teach your child to lie — by example.

So teach them. You teach your child to fear physical dangers. You warn him of the sharp knife, the edge of the cliff and the busy street. It is even more important to teach him of spiritual dangers. When a Christian is in God's will, he feels peace, But when he is out of it, he should fear. The "fear of God" can keep your child from spiritual danger. Fear and peace are the divine indicators for knowing the will of God. How can he know God's will for his life? He can't. And he becomes a spiritual cripple.

Would you take an axe and chop off your child's hand? No. You wouldn't deliberately cripple him physically. Yet, if you fail to teach him to fear the Lord, you cripple his soul. If you don't want your child to face life a spiritual cripple, seize a stick and teach him to obey. Let him learn from you the consequences of disobedience — by experience. Forget the theories of modern psychologists. Use God's methods and burn his britches. Then he will be in a position to appreciate the consequences of disobeying the Lord. He will learn to fear the Lord, if first he learns to fear. If he doesn't learn to fear God, terrible things lie ahead for your child.

Satan will see to it. Satan is a parent. Did you know that? He rules the "children of disobedience" (Eph. 2:2). Watch your child. Ever see him acting like the devil? Of course. Who taught him that? Did you? No. Satan is hard at work teaching your youngster to obey him. So decide: Whom would you rather have your child obey — God or Satan? If you don't teach him to fear God and obey him, he will end up obeying the devil. Your child is almost certain to end up living for the devil unless he learns to fear God. Why should he fear God, if he doesn't even fear you.

Selected by W. E. BASHOR

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WALKING WITH GOD

When this mortal body gets sick and we suffer from one or many of the ailments common to man, we usually seek help for better health. After the proper remedy has been given, exercise of walking is usually recommended as a means in helping to restore health and strength. Walking puts into action most of the body muscles, and progressive use along with proper diet and rest is a means of regaining strength.

When we are sin-sick, suffering from a heart not right with God, weak in the faith, discouraged, or spiritually sick for any reason, we can find help from the Great Physician. He too has provided a remedy, if we will submit to His cure. We need to seek for rest in Jesus, feed on His Word, then if we walk with Him we can gain spiritual strength. The advice we get from the Word of God is profitable to all. "Bodily exercise profiteth little (for a little while); but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." When we get to the place we are sick of sin and realize we are so weak we cannot even stand alone, we need to lift our eyes and hands to Him and allow Him to lead us to the foot of the cross. There we can accept the sacrifice and atonement as a cure for our sins, for if we do not, we only become weaker and will perish in our sins.

When we have been led by the draft of the Father to experience a complete new birth, entering into the Fold (the Church) through the door (Christ) by faith, repentance, and baptism, then we are in a proper place to walk with God. Then we will gain more strength from the unsearchable riches of Christ, and be strengthened with might by His Spirit in the inner man, that we may grow in grace and a further knowledge of His truth. Today there is not a soul living including the physically handicapped, who cannot gain strength and spiritual health by a proper "walk with God." This Christian walk not only implies a forward action, but it brings our conduct and behaviour into proper focus that we might see ourselves in the light of His Word.

We read where Enoch walked with God 300 years. "Noah was a just man and perfect in his generations, and Noah walked with God." "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, 'I am the almighty God; walk before me, and be thou perfect.'" His life's record gives us reason to believe he obeyed God. Here we have examples of three mighty men of old, men of renown who walked faithfully with God in their day.

As we continue on the journey of time, let us take a retrospective view of our lives, have we walked with God in a perfect and upright way? As we tread the pathway of life, do we give a testimony pleasing to God? If we have been prompted by the Spirit to a holier walk, we should be ever mindful of the Omniscience, Omnipotence, and Omnipresence of Almighty God. Our daily aim and desire should be to do His Holy will, that we may have communion and fellowship with Him. If we heard the still small voice, but did not yield to the wooing of the Spirit, with whom

are we walking? As we take inventory, let us strive to improve our walk with God. Let us strengthen and build ourselves anew through the Holy Spirit by prayer, being ever watchful for the Lord's return. (Jude 20-21).

Of the many notable Bible characters and patriarchs who could be mentioned, we believe only Enoch and Noah are mentioned as having "walked with God." Enoch and Elijah, because of their faithfulness, were taken from this earth to heaven without seeing death. Very little is recorded about the life of Enoch. In the faith chapter of Hebrews we read, "By faith Enoch was translated that he should not see death; and was not found, because God translated him: for before his translation he had this testimony, that he pleased God." There is no work in the grave. As a tree falls so shall it lie. "Life is the time to serve the Lord, the time to insure the great reward; and while the lamp holds out to burn, the vilest sinner may return."

Each day God gives us on this earth is a day of grace, and we should endeavor to walk pleasing to Him. We have no promise of the to-morrows; today is the day of salvation. It was through faith in the living God that these faithful ones lived and died. Having hope and a desire for a better country, they saw the promises of God afar off. We too through an eye of faith look for a better home beyond this life.

Unless we have faith in the Word of God, we cannot walk with God or please Him. "Can two walk together, except they be agreed?" Enoch walking with God for 300 years gives us to understand it is a lifetime work. God "is a rewarder of them that dilligently seek Him." If we "desire a better country, that is, an heavenly," and by faith are persuaded that the promises of God are true, we too should confess that we are pilgrims and strangers on this earth and walk accordingly. "This world is not my home, I'm just a passing through; My treasures are laid up somewhere beyond the blue." Should not this be our song as we endeavor to walk close by His side?

"And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.'" Jude 14, 15. How could these old patriarchs look so far into the future unless they had walked and talked with God: We too will fall into condemnation if we walk with the world and not with God.

We know from reading the book of Daniel that the God whom he served was a revealer of secrets. We not only have the testimony of the Old Testament patriarchs and prophets, but we also have the words and teaching of the Son of God recorded in the New Testament to point out where our walk should be. Yet, as of old, many are saying, "We will not walk therein." Why should we stumble and fall in the darkness when we have the glorious light of the Gospel to guide us? "Thy Word is a lamp unto my feet, and a light unto my path." Eph. 5 gives us the warning that unless we are walking circumspectly before the Lord, we walk as a fool. "The way" is clearly marked out for us to follow.

The seventh from Adam points us back to Genesis. Here we find the sinful lineage of Cain, who slew his brother, and the righteous lineage of Seth. It is through this lineage of Seth that the faithful of all ages can trace their ancestry. The birth of Enoch's son seems to have been the turning point in his life. From then on he walked with God. As we follow the account we have reason to believe that Enoch was a faithful father in training his children. It seems that Methuselah, his son, was an obedient child. His life was a good testimony to the Scriptural teaching, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." But those of us who are fathers, let us remember that the admonition does not stop there, but continues on, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Through the lineage of Seth we have portrayed the lineage of faith which reaches down through the ages until Christ appears with the plan of redemption. In the lineage of Cain we have the example of the carnal man who does not walk with God but goes in the opposite direction. After Cain slew his brother, Abel, the record states, he "went out from the presence of God. We can be a murderer too just by hating our brother, and wander into the land of Nod far out of communion with God. As we follow the lineage of Cain down to the seventh from Adam, we find a man named Lamech. Compare his life with that of Enoch and find what a vast difference faith makes, for Cain walked away from his Maker. So it is with the lives of men and women today — faith is the crucial factor.

The iniquity of the fathers passing down to the children is clearly portrayed in the lineage of Cain. In Lamech we find the first record of a man with more than one wife. Today our society is almost overwhelmed

by the great sin of divorce and remarriage in spite of the plain Gospel teaching against it. Lamech also carried on the sin of his foreparent, Cain, by committing a double murder. (Gen. 4:24). What else could be expected from children who were not brought up in the nurture and admonition of the Lord? No doubt the murder story of Cain was retold in each generation, for Lamech said, "If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold." A sad picture indeed of a home without God.

Many comparisons in exact opposites can be made in these two lineages representing the carnal and the spiritual walk. No doubt the "sons of God" spoken of in Gen. 6:1, 2 were from the lineage of Seth, while the "daughters of men" were from the lineage of Cain. One thing is certain, every dispensation from creation until now has been filled with violence. Satan has been very successful in blinding the eyes of mankind until they fail in finding the narrow way that leads to God. The Saviour foretold of this condition, saying, "few there be that find it." We can be truly thankful for the few who were faithful in all ages. When they did fail, out of the weakness of the flesh, they repented and turned back in such a way that God heard their prayers.

What a great blessing it would be, and how much better this world would be, if more people would be willing to say, "I have sinned." Before we can walk circumspectly before God, we too must realize this, and then accept the plan of salvation so freely offered by the grace and mercy of our Redeemer. This promise is still in effect, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded, Be afflicted, and mourn, and weep: Let your Laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up."

In this Church age of grace we should profit by these lessons from the past, and closely follow the instruction given in the Holy Word. It has been said, "Those who refuse to learn the lesson of past history are condemned to repeat it's mistakes." We can either choose to "walk in the light," or walk in darkness. If we walk in the light we will have sweet fellowship with God, and the blood of Jesus Christ, His Son, will cleanse us from all sin. Unless we obey from the heart that form of doctrine delivered unto us, we are still walking in darkness. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This is the promise of God. We are not only to walk in love but in newness of heart as

well.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." But if we will run with patience the Christian race set before us, we will abide in the truth. In this modern age, mortal man is inclined to be impatient. Unless we are on continual guard, we may soon be overcome with this sin. Man is inclined to take things into his own hands unless immediate results are forthcoming. He is prone to run ahead of God, as did Balaam. We are told to "Let patience have her perfect work," and that "In your patience possess ye your souls." So a Christian is never to lose sight of patience, no matter how overwhelming the trials of life might become. We are given this great and abiding promise through the apostle Paul, "But my God will supply all your need according to His riches in glory by Christ Jesus." We need only to trust and His Spirit will lead us each step of the way. It is the way of the "strait gate" and the "narrow way" that leads to our eternal home. We are given no assurance that this will be a smooth road to travel, but the Lord has nevertheless promised to never leave us or forsake us.

As we look into the prospects of the future, what a blessing it will prove if we will "walk with Christ." Joined hand in hand with Him we will never stumble in carrying out those precious vows we made before God and many witnesses. Let us never neglect our duty of teaching our children the precious truths of the Bible. Let us manifest a renewed love for our brethren and the Brotherhood. If we walk together in love and union it will redound to the salvation of souls. We are under instruction to "Follow peace with all men, and holiness, without which no man shall see the Lord." If I fail it may cause someone else to stumble and fall.

"Thus saith the Lord, 'Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "So shall my walk be close with God, calm and serene my frame; so purer light shall mark the road, that leads me to the Lamb."

Let us then "walk worthy of the vocation wherewith (we) are called" so that sometime we may walk with Him in white.

Sel. from the *VINDICATOR*

PLAIN GOSPEL AND PLAIN PEOPLE

One of the most outstanding things about the Gospel is that it is so designed by our heavenly Father that no one, after hearing the gist of it, can say that it is hard to understand! In its simplicity it can be summed up in five words — “Men are lost, Christ saves!” Nothing could be more understandable that this. But the fact remains that in order to appropriate the joy and security of salvation a person must always become humble and efface himself from the influences and material things of the world. To do this a person must be free of haughtiness and take on humility. God will have no part with pride. We read in His Word that He “resisteth the proud” (1 Pet. 5:5). The Gospel is purposely made plain for purposely made plain people.

The Gospel communicates God to man. This communication line is broken or imperfect when man loves the things of the world. When a person becomes humble, free of worldly things, and lives for the Gospel, the Gospel will live in him, his life, his home, his habits and customs. When the grace of God reaches a person it must have a clear right of way and nothing must hinder it. True humility is the foundation of the Christian system. This foundation can have nothing of the world in it. The very minute any worldly influence or material thing becomes a part of life, the harder it is for that person to live the plain, Christian life. Humility is a good step towards self-improvement. It is a vital step in the abiding of the Gospel in a life.

Humility enables us to obtain God's mercy and the Holy Spirit's presence. Someone has said that if one desires the love of God and man, he

Humility enables us to obtain God's mercy and the Holy Spirit's presence. Someone has said that if one desires the love of God and man, he must be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason. This is why the humble, plain people live closer to God. In His Word we read that “pride goeth before destruction, and a haughty spirit before a fall” (Prov. 17:18). We know this to be true. It is a fact that when the human heart is changed by the acceptance of the Gospel and coming into that life of the Holy Spirit, the owner of that heart becomes immune to material things and his desires for worldly pleasures, apparel, and things he doesn't need, are radically changed. He becomes a plain person who has appropriated the plain benefits of a plain Gospel.

Someone has said that, if we make religion our business, God will make it our blessedness. When our principal endeavor in this world becomes the daily personification of the Gospel, we will not depart from the plain walk upon Zion's Hill. Henry Ward Beecher once said that a man has no more religion than he acts out in his life. How true this is! God knows us inwardly at all times.

Worldly practices, habits, and even wearing apparel are bars to the benefits of the Gospel when they become an obsession or seeming necessity to the extent of unnecessary frills, furbelows, and fancies. A great thinker has said that beauty, like truth, never is so glorious as when it goes plainest! There can be no argument against the amazing beauty of the Gospel when it is portrayed in human life. Excess in dress betrays an excess of vanity and egotism. The greatest men who ever lived in the world were very plain dressers and modest in their needs for living. The apostles, disciples, and true followers of Christ in His days on earth were the very plainest of people after they had received and accepted the Gospel. He even sent them out with nothing but the simple garments they wore. This was to prove to them that He would supply all material needs. He will do this today. He will not supply all of our wants, but our needs. And, after making a careful appraisal, we will know that the needs for actual living here on earth are very simple.

The Bible says, "And why take ye thought for raiment?" This is enough for us to know what our Lord thinks of the small importance of wearing apparel! The person who is susceptible to the materialistic enticements of the world is not living up to the high standard to which he should attain. The Holy Spirit can only partly enter the person of one who cannot be satisfied unless he is constantly seeking and buying the newest things. They may be furnishings for the home, clothes, conveniences that dull the initiative, and things that serve to keep one from going all-out for our Lord. Vanity, envy, and covetousness are three of the most powerful weapons the devil uses. People become vain and proud of their money, homes, wearing apparel, and material conveniences and home furnishings. They want what others have and are not satisfied until their envy has been satiated. They covet things they cannot possess and thus are unsettled in their personal makeup.

The Gospel finds its most fertile spot in the life of a person who lives simply and who is immune from the things that keep the mind upset and desires restless. Into such a life the whole impact of the love of God makes its impression and the Holy Spirit finds its most inviting temple. The

Gospel is confounding to the worldly wise and vain eople. Fools for Christ's sake are smarter than wise people who love the world and who are filled with pride and haughtiness. Wise indeed is the person who plainly accepts the truth of the Gospel and makes a pracaical application of it as long as he lives in the world. It means that he has a sort of heaven in which to prepare for the Heaven!

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THE DESCENDING CURTAIN

Few people of today will argue the fact of changing times, conditions, and events. None will be so naive or foolish as to claim that things are moving along smoothly and that strange happenings have not occurred and are not still taking place. One needn't be a Bible scholar, student of prophecy, or seer, to realize beyond any doubt that the world is in a turmoil and that trends and events are manifesting themselves in more ways than ever before. People are fearful and at a loss to plan for the future. And most of the changes, events, and new conditions have taken place within the present generation. Even an atheist can parallel these events with prophetic writings in the Bible. If he does so he will become surprised, alarmed, and vitally concerned at the truth which he arrives at through the cold facts of appraisal.

In the face of realities and the perfect fulfillment of Bible prophetic truths, there are still countless multitudes of people who go blithely on their way, planning for the distant future, believing they are arranging things for the years ahead and building for time and eternity on earth. They are plainly ignoring God's handwriting on the walls of time. The fact that we are truly in the last days cannot be shunned by any person who will take time to read the Bible and pause to do some plain thinking. We could take numberless passages from the Word of God, read them in the light of present times, and readily understand that the end of time is not too far around the corner. The nonreligious scientists know this in the light of their own materialistic discoveries and inventions. They know that men can literally cause the world to be destroyed!

We need only study God's Word for the truth. A significant passage from the Bible is: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent,

fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof" (2 Tim. 3:2-4). In relation to this description of conditions to prevail in the last days, can the picture of God's Word be overdrawn today? Can this prophetic passage not be understood by even the most unlearned? Do these conditions not prevail today as never before in this world's history? Sodom and Gomorrah were destroyed for less than the aforementioned sins. These significant words form convincing proof of the fact that we are living in the dying gasps of this sin-cursed world of war and strife, dishonesty and pleasure. And the end may come at any moment.

The wise person is one who takes to heart Jesus' admonition to watchfulness and does something about it. Jesus knew He would return after His ascension. He said He would and His return is mentioned many times in the Bible. His second Advent is mentioned many times more than His birth. People with no religious views, conviction, or connection with any denomination are showing apprehension at the future, many saying that something awful, sensational, bizarre, or hitherto unknown is going to take place. Spiritualists, fortunetellers and fakers are doing a land-office business. And a lot of people are going to church who have never gone before. They are grasping at some floating spar in the sea of turmoil raging all about. Instinctively, they feel that events to come in the days just ahead may shake the world to its core. And they would find the reason for this feeling of apprehension and the answer to it if they would read God's Word! Of the certainty of the Second Advent a genuine Christian and Bible reader would scarcely feel like arguing. It is a fact which is already proved before it becomes a reality! There is nothing so sure as the actuality of the Second Advent. Its certainty is more of a reality than the dawn of tomorrow's sun!

Today men worship gold more than God. Apostasy has taken the place of apostleship among many former believers, homes are being filled with useless junk more than the priceless Christ as people go on their way, seeking ease, pleasures, fun, and food! The setting of the stage has been perfect for so long that the performance is just about over and the curtain has already started to fall for the final act. Anyone who does not feel the presence of a tense foreboding in the air is one who is oblivious to things, people, and events all about him. We're in the closing moments of the third and last act and the story has just about been concluded while every provision has been made for the safety of the spectators in the

world. But countless hordes will be found in the pitch-darkened theater of Time after the curtain has fallen. Eternal darkness awaits all who have not made arrangements to be in the after-performance which will quickly follow the Second Advent.

Startling things and events are just out yonder a little way in the offing. We are going to know why the Bible places so much emphasis on the last days and the return of Christ. We see and hear everywhere tractions and temptations, pleasures, drinking and eating to excess in the imps of Satan busily engaged in confusing people with worldly atorgies of self-indulgence, so-called Christians doing things which belie their professed faith, and men in public places and authority profaning their positions and getting money by fair or foul means. We often wonder and then marvel at God's patience with this perverse generation. Were it nto for the genuine Christians we believe that the Second Advent would have already become a reality. God is using them to get still more people ready. God's mercy is still held out for all who would escape the actual physical destruction of the world. No one can say he did not have a chance in America and other so-called Christian lands. Enough of God's Gospel and truths have been proclaimed, published, preached, to save every person in these lands. There can be no excuse offered for any who find themselves in the midst of the dark tribulation coming to the world.

Even as Babylon fell and Jerusalem was destroyed, so shall this entire world be destroyed by a fire whose heat has not as yet been equalled by any flame. God is reserving this final wave of heat for the terrible destruction and dirge of despair now in preparation. There is but one escape—the acceptance of Jesus Christ as King, Lord, and only Saviour! Then at the great sound of the trumpet He will return in His glory at our Father's appointed time, bringing the angels with Him. Matt. 25:31. As it was in the days of Noah, likewise as it was in the days of Lot, so shall it be in the day that the Son of Man is revealed. We know He will return because He said He would. He has given us enough hints and illustrations of what the conditions will be on the occasion of this greatest of events. Common sense, if not faith in Christ, should tell any sane person that we have been briefed, as it were, for that hour as it approaches. "As the lightning comes out of the east, and is seen even unto the west; so shall the coming of the son of man be." (Matt. 24:27).

Let us heed the admonition, "Watch ye," and let us do our utmost to persuade others to know the truth and accept it. Let us seek to serve Him in the best possible manner while it is yet day and we have the

true Light to give out to others so that they may walk safely in the most watchman anymore as to "What of the night?" The curtain is slowly de-black of all blackness as the ned comes. We do not need to inquire of the scending, and the greatest of all dramas is just about over. Let us thrust in our sickles while there is yet time for reaping a more abundant harvest. The Lord's vineyard is still short of laborers.

Sel. from *Christian Monitor*

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O B E D I E N C E

It is a certainty that the gist of our relationship to God is found in complete obedience. It completely covers all commands, admonitions, and practices. It is the first principle of loyalty. The simplest definition of obedience is that it means compliance with the demands or requests of someone in authority. Jesus spake as one having authority! There can be no submission to God's will without complete surrender and compliance with His every law and rule. That is why it is vitally important that we strive to know His will and then to do it. Someone has said that the end and aim of all God's work is to each of us to "prove what is that good, and acceptable, and perfect will of God." That is why we must constantly examine our hearts and find out if we are willing to hear what He may speak and do what He says. Our attitude must be that of the Psalmist who said: "I will hear what God the Lord shall speak."

In the one word, obedience, we find the entire answer and full application of what we shall do, how we shall live and what our program of Christian living shall be. Obedience means dying out to self and striving to know nothing but the will of our Lord. "For I came down from heaven, not to do mine own will, but the will of him that sent me," says Jesus in John 6:38. And we find the greatest promise in the Bible as a reward to those who do His will in full obedience. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17). The first and greatest lesson in this life of preparation and schooling we find ourselves in is that of obedience.

It is an easy thing for us to unconsciously become too much concerned with doing our own wills and neglect obedience to God's will. We often shrink from making some sacrifice or performing some obligation which

the Lord has called us to do. We see nothing but difficulties and impenetrable walls of defeat. This is proof that we have forgotten the lesson of obedience. We forget that we must step out on the water of the unknown and trust Him to carry us safely through and over. God made a promise along this line which has held good all through the ages and is still as good as it was when He uttered it. He said: "I will make darkness light before them, and crooked things straight" (Isa. 42:16). We must never forget that He goes on before those who are obedient, making the crooked pathway straight and removing the barriers and boulders and difficulties. We must walk not after the flesh but after His will in complete submission and obedience.

We must not only strive to know His will, but we must also love to do His will. He does not regard nor reward mere lip service or a service that is done in a cold, ritualistic manner. We must love to do His will. We cannot be molded and fashioned in His likeness if we do not have a love in being obedient to Him. Our service must not be grudging nor halfhearted. There is no love in this kind of service. We must honor Him with our love before He can honor us with His love! We must know that out of hard tasks and seemingly unfruitful tasks for Him will come our greatest blessings.

We cannot be Christlike without living in full obedience to God's will. If He was sent to do the will of the Father, how much more important it is that we, as His followers who want to be like Him, must do His will! We must actually take His place in the flesh on earth in order that the will of God may be carried out by obedience. Hidden joys fill every cloud of deepest darkness and bitterest disappointment when we know we are in the center of God's will. Beecher said that to be a Christian is to obey Christ no matter how you feel! Martin Luther said, "I would rather obey than work miracles." Another said that the first law God ever gave to man was a law of pure obedience; it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion. We must keep our spiritual ears and hearts open to hear His works and know His will. Our Christian faith can have no virtue without obedience. Rebellion is one of the blackest of sins. Obedience is the power upon which we must build our lives and our service. Even as parents are happy

with children who are obedient, so much more is our heavenly Father pleased with His children who strive to do His will through obedience to Him.

Selected.

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MODERN SKEPTICISM

The amount of infidel literature in circulation, is astonishing. Observation shows that a certain form of infidelity, which may be called "Modern Skepticism, is on the increase, published from the pulpit and press. Some of its sayings are the following:—

1. "I'm obeying the Gospel as near as I understand it," implying that it cannot be rightly understood. Is the Gospel clothed in doubtful language? If so, it is no revelation. Its title is false. Christ's mission in the world was to tell us what, and show us how, making the way plain.

2. "That is the way you understand it, but we cannot all understand the teaching of the Scriptures alike!" Is it true that the scriptures teach contradictory doctrines? If so, then God is the author of confusion, and Paul is very inconsistent in bidding all the Corinthian Christians to speak the same thing. Observation shows that Bible readers very readily understand the teachings of Christ and the apostles, but many of them do not think it necessary to obey — don't believe it. This is modern skepticism.

3. "We can't obey all the Gospel." Did Christ command that which we cannot do? How absurd the thought! Please give a list of the duties in the Gospel we cannot do. This doctrine bears marks of skepticism.

4. "It is just as you believe." If this be true, each individual's opinion becomes his own standard and accords to each the right to dismiss at pleasure what he deems necessary. The Gospel teaches obedience in "all things;" warns against violation or omission of the "least of these commandments." The same Jesus who taught the disciples how to pray, taught them to wash feet; but if it is not necessary to wash feet, we are without means of knowing that it is necessary to pray. This is Modern Skepticism.

Selected

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A Christian should be like a tack — a good head and a good point.

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Many a man lays down his life trying to lay up money

HOW THANKFUL ARE YOU?

Did you think ere you awoke this morning

To thank God for this newborn day?

And ere the day was dawning,

Did you pause a moment to pray?

Did you thank Him that He gave you,

This morning, your daily breath?

Were you thankful that He saved you

From last night's sleep of death?

If so, your day will be brighter,

Your road more easily trod;

The load will be so much lighter

Because you gave thanks to your God.

—MARY L. HARRIS

BETTER TO DO

The days of life are numbered,

We have so very few;

We must not leave unfinished

The work God gave us to do.

We must not ponder, just begin,

It's better to do than to say;

With all of our knowing, if we do no doing,

We only waste another day.

Let us then be up and working

With a will for any fate;

Ever achieving, ever growing,

Never saying, "It's too late."

FLORENCE E. FRY

DAILY DEVOTIONS FOR SEPTEMBER, 1969 THOUGHTS ABOUT LOVE

Memory Verse, Gen. 22:2, And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Mon. 1—Gen. 22:1-19.

Tues. 2—Gen. 24:61-67.

Wed. 3—Gen. 25:19-34.

Thurs. 4—Gen. 29:15-35.

Fri. 5—Gen. 37:1-22.

Sat. 6—Gen. 44:18-34.

Memory Verse, Gen. 29:20, And Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had to her.

Sun. 7—Ex. 20:1-21.

Mon. 8—Ex. 21:1-6.

Tues. 9—Lev. 19:18, 33 and 34.

Wed. 10—De. 4:25-40.

Thurs. 11—De. 6:1-25.

Fri. 12—De. 7:1-26.

Sat. 13—De. 10:12-22.

Memory Verse, De. 6:5, And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Mon. 15—De. 15:1-18.

Tues. 16—De. 30:1-20.

Wed. 17, De. 33:1, 29.

Thurs. 18—Josh. 22:1-6.

Fri. 19—Josh. 23:1-16.

Sat. 20—Josh. 4:9-17.

Memory Verse, De. 7:8, But because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Sun. 21—I Sam. 1:1-28.

Mon. 22—I Sam. 16:14-23.

Tues. 23—II Sam. 1:17-27.

Wed. 24—I Kings 3:1-15.

Thurs. 25—I Kings 10:1-9.

Fri. 26—I Kings 11:1-13.

Sat. 27—II Chron. 19:1-11.

Memory Verse, De. 10:12, And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy soul.

Sun. 28—Neh. 1:1-11.

Mon. 29 Psa. 5:1-12.

Tues. 30—Psa. 18:1-50.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1969

PRIMARY LESSONS

Sept. 7—Self Denial. Luke 9:21-27.

Sept. 14—Traditions of Men. Mark 7:1-23.

Sept. 21—True Greatness. Matt. 18:1-6.

Sept. 28—Go and Sin No More. John 8:1-11.

ADULT LESSONS

Sept. 7—Paul Preaches at Thessalonica and Berea. Acts 17:1-15.

Sept. 14—The Unknown God. Acts 17:16-34.

Sept. 21—A Night Vision and Return to Jer. Acts 18:1-28.

Sept. 28—Laying on of Hands at Ephesus. Acts 19:1-20.

THE BIBLE STUDY BOARD

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: by thou faithful unto death, and I will give thee a crown of life,” Rev. 2:10. No doubt in these last days the hatred of man against Christ will be felt more and more by Christians. But how good to know that all that man can do is to take our lives. The life within the real person, they cannot reach. No doubt many will suffer for their testimony for him, as millions have done in ages past. We may be stripped of our rights and even be put to death as they did unto Him. But even as He did, all we will leave here will be the grave-clothes. Our eternal life is up There.

Sel. by JEANETTE POORMAN.

A muddy pool cannot give a clear reflection. Only the pure in heart can see God.

BIBLE MONITOR

VOL. XLVII

SEPTEMBER 1, 1969

No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SUBMISSION

Submit yourselves therefore to God." James 4:7. Submission is a word that is quite familiar to all, yet one that is often most unpopular. There may be a number of reasons for this. Sometimes it is difficult to yield or surrender to the will or authority of another.

It has been our privilege to live in this good land where there has been a minimum of civil authority held over us. In contrast to this, many of the peoples of the world are held in strict subjection, having but little personal freedom. It would seem that our freedom and affluence as a nation has contributed to the lack of respect for authority.

Often both parents work outside the home and the children are left with a sitter or left to fend for themselves. Because of a lack of discipline in the home, young people grow up with a lack of respect for authority. They do not honor their father and their mother. Then it is but a step to defying civil authority although the Bible says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Rom. 13:1.

As this lack of submission is becoming prevalent in civil affairs, so also is this lack apparent in the Church. The Church has the Word for her authority for Christ said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt 16:18, 19.

It is because of man's carnal nature, the pride of his heart, that he is unwilling to submit. But do we realize that *all* submit? Men have no choice as to whether they submit, but only to whom they submit! We may choose to submit to God according to our text, as did Joshua, "as for me and my house, we will serve the Lord." Josh. 24:15. In thinking that we shall make no choice at all, we actually submit to Satan.

Our text tells us to whom we should submit — "to God." But why should we submit to Him? Again there are several reasons why we should.

In the first place He has created us. The Word tells us that He created all things for His pleasure, Rev. 4:11. This being true, then His greatest pleasure will be if we submit to Him. This pleasure is not all on His part, for it is also true that our greatest pleasure in life is in knowing we are His children, and in loving and serving Him.

Then we should submit to God because of the marvelous plan of salvation. God, in His infinite wisdom, knew that our foreparents would sin and that death would come upon all because of that, yet "the grace of God . . . hath abounded unto many." Rom. 5:15. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Our Saviour loved us so much that "while we were yet sinners, Christ died for us." Rom. 5:8. If we feel that we are "not so bad," let us remember that "all have sinned and come short," and "Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15.

Furthermore, God has given us His Spirit to quicken us and His Word as our road map to point us to that narrow way. What need we more?

If we are to submit ourselves to Him, what then does "ourselves" include? Surely this would include our time and talents. In an example which Jesus gave, three servants were given talents. One received five talents, the second received two, and the third, one talent. In the day of reckoning, the first two servants each had gained as much more as they had received and were rewarded accordingly. The third servant was slothful and hid his talent. Therefore his talent was taken from him and given to another and he was cast out, into outer darkness. Will not our Lord expect effort and industry from us?

As we submit ourselves to God, we will love Him for what he has done for us, or else we are ungrateful for His love and mercy to us in the giving of His Son, our Saviour.

As we submit ourselves, surely that will include our purposes and plans. God has a plan for each of us "who are the called according to His purpose." Are we seeking to learn His purpose for our lives?

We believe that God desires us to be happy. This being true, we will want to make His pleasure our pleasure, for we can never be truly happy outside of the will of God. The Psalmist knew this for he wrote, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal. 16:11.

Then as we submit ourselves to God, we will want to take our cares and anxieties unto Him. If we really believed that "all things work together for good to them that love God, to them who are the called according to his purpose," we would be invincible. But, alas, we are mortal and our faith less than perfect. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." I Pet. 5:6-7.

We should not only be willing, but desirous of submitting to God. "God resisteth the proud, but giveth grace to the humble." Jas. 4:6 Many of our difficulties in life are brought about through pride, and God has ways and means of dealing with those who resist Him.

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Psal. 139:23, 24.

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THE TRINITY

Are there three persons in the God head? What does the Bible teach? I have before me a tract that tries to prove that the belief in three persons in the God head, is a false teaching. This tract was given to me by a brother, and we need to be sure where we stand today because so much false teaching is in the world, to lead us a-stray.

The first statement I want to introduce from this tract, is a statement he makes concerning the history of the subject. I quote, "The erroneous tenet asserting the personality of the Holy Ghost climbed aboard as a rider around the year A. D. 325, and has ever since maintained a high position with prominent religious teachers," unquote. Of course he didn't quote from history showing that his statement was true, because he doesn't have a single historian to back him up.

Now I want to quote from the historian Tertullian, who lived between the years 160 A. D. and 220. This is a long time before the time stated by this man. I quote from The Ante - Nicene Fathers page, 598, "As if in this way also one were not All, in that all are of One, by unity (that is) of substance: while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three Persons, the Father, the Son, and the Holy Ghost:" Here Tertullian, plainly states the facts concerning his belief in the Trinity, one hundred and fifty years before the time stated in the tract. So according to one of his main points, in his argument against the trinity, he is wrong, it stands to reason he could be wrong in the others. Some leaders make wanton remarks about the teaching of history, without giving proof, thereby misleading others. Tertullian says that this belief in the Trinity was handed down to us through the apostles.

The great commission proves the Trinity, Jesus said, "baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST." Matt. 29:19. I want to call attention to the fact that Jesus said "NAME" singular, and it is understood in each phrase. Making it read "In the name of the Father, and (name) of the Son, and (name) of the Holy Ghost". The word THE, is a definite article, and refers to a person, therefore the great commission, teaches that there are three persons in the God Head. Do we believe in trine immersion, three immersions in one baptism, the belief of one baptism, in three immersions, is from the fact that there are three persons in the trinity. If there is no trinity, then we have the wrong baptism, but we know that trine immersion is the only form of baptism used today that can be traced any where close to the time of the apostles. I can prove this statement, but don't have the space to do so in this article.

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One more passage from the Bible, I John 5:7, "For there are three that bear record in heaven, The Father, The Word, and The Holy Ghost: and these three are one." This passage plainly states that there are three persons in the God Head. How can men be misled. There are many more passages in the Bible to teach us the truth concerning the trinity, but this should be enough, to prove without a doubt the truth of the trinity.

W. E. BASHOR, Box 867 Lorna Dr. — Glen Ellen, Calif. 95442.

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QUESTIONS AND ANSWERS

Luke 11:9, Ask, and it shall be given you. Seek, and ye shall find; Knock, and it shall be opened unto you.

This verse means we are to ask of God, who giveth to all men liberally — BUT—the questions I am dealing with here are what God and our fellowman ask of us. Jesus asked, "When I return shall I find faith on the earth?" This is truly a soul searching question and deserves our most earnest attention.

Pilate asked the mob, "What shall I do then with Jesus, which is called Christ?" They answered, "Let Him be crucified." What do we answer today to the same question? ?

The people asked Jesus, "What shall we do that we might work the works of God?" John 6:28. We are so busy with our busy-ness that we forget His answer. "This is the work of God, that ye believe on Him whom He hath sent." Jesus also told them to, "Labor not for the meat that perishes but for that meat which endureth unto everlasting life."

Many turned back from following Him. Jesus asked the Apostles, "Will ye also go away?" With the Ecumenical movement and the social gospel being preached today, and even some of the ministers of the Gospel denying Jesus and his Holy Birth, the question is pertinent to our times. Will we also go away? With Peter, we should stand up and be counted, "Lord, to whom shall we go? Thou hast the words of eternal Life."

What kind of a christian am I? Are there really different kinds? NO! My Bible tells me the rules for being a christian. Some are further along on the narrow way and their examples cheer us and lead us on. A person is christian or Christ-like or he is not. This narrows it down even more. Am I a christian? On the Jericho road it's narrow. There is just room for Jesus and me. When I stray along the way Jesus turns and looks at me, and I weep bitterly.

When should I, as a Christian, stop praying for others to accept Jesus? Never! 'My prayers for others will be heard. Our part is to shine. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." We know that no man cometh to the Father except the Father draw him, but — Keep praying. Prayer changes things, (and people.)

What shall we say then to these things? If God be for us, who shall be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died for us, rose for us and makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine or nakedness or peril or sword?

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus. Romans 8:33-39.

We live in our world today. We have family, friends and neighbors. We have good homes, Church buildings and cars. The Master still asks one question, "Lovest thou Me more than these?" We must search our hearts before we answer, "Yea, Lord, thou knowest I love Thee, best of all; because He searcheth the hearts and knowest all things. We may fool others but not Jesus.

There are two questions in the Bible for which I can find no answer, unless you could say the answer is negative. I John 3:17, Whoso has this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, How dwelleth the love of God in Him? (It doesn't) Heb. 2:3, How shall we escape, if we neglect so great Salvation? (We can't). When the great Book is opened, What then?

SISTER EDYTH KLINE — 11313 El Pomar Ave., Waterford, Calif. 95386

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SOUTH FULTON

SERMON BY BRO. GEORGE REPLOGLE

"What a Friend we have in Jesus." We sing that song many times and too often forget what a Friend He is. The song says we should never be discouraged, that we should take everything to God in prayer; our sorrows and weaknesses. He knows all our thoughts and intentions and I am glad He is there to intercede for us. Certainly we should rejoice for such a Friend.

Carnal man may have joy and rejoice in the pleasure of sin. But I believe no one has a greater right to rejoice and to be joyful than a Christian. Let us look to Christ, rejoice, trust and confide in Him.

We hear people say, "I'm ready for the Lord." are we *really* ready? If He were to come this very minute, are we positive we are ready? Fitness for the coming of the Lord means more than any other thing. If we are not ready we won't go with Him. God is sending His Son to collect those who faithfully keep His commandments.

Sometimes in natural life we say, "If I were he, I would do thus, and so." I believe it is wrong for us to say that, because we don't know what we would do if we were actually that person. In the duties of life, we sometimes feel we will do a thing, "when we get around to it." When God wants us to do something, He expects it to be done without delay. When Jesus said to the fishermen, "Follow me," they immediately dropped their nets and went at once. Respond to Him quickly!

In the days of Noah they were eating and drinking and marrying. Today, if He were to come, would we be ready to drop everything to follow at once? Noah was a preacher of righteousness. His preparations and building of the ark took one hundred twenty years, but he faithfully fit himself for a purpose; to meet his Lord.

Today people are looking for the Lord, but go in sin, not knowing what hour Jesus will come. In 1914 people said the end of the world was to come. Some committed suicide for fear of God's wrath. Only God knows the time of the end. But bear in mind He said He is coming and He will be on time.

I Thess. 5:1-28. "Times and Seasons." The day of the Lord so cometh as a thief in the night. They shall say peace and safety, then sudden destruction cometh upon them. Peace and safety is the Devil's tool of deception. People are being warned now that Christ is coming, yet they go on sinning. Christ is coming as a thief does. A thief never tells you what time he is coming. The Bible tells us we shall not escape "if we neglect so great salvation." In Noah's time their hearts were not cleansed of evil thoughts. If our minds are not cleansed, neither will we escape.

Children of God are not in darkness, they are given the privilege of preparation. Can you think of any reason we should not be looking for Him at all times? He has gone to prepare a place for us. Because we are not of the world, we will not be overtaken. Let us not sleep, but be sober and watch. Let us not be slack in well doing. Whatever we do for God can't be done in the dark. We must work in the daytime for in Him there

is no darkness at all.

A child of God is not appointed to wrath but to a home in Heaven. It is a glory to God when we rejoice and make a manifestation of our faith. When we do this we can talk about being ready to meet the Lord.

Paul said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." He knew prison and shipwreck, yet the Lord delivered him out of all of it. The Devil is doing his very best to deceive or to discourage everyone, but God delivers His believers from all temptations.

You hear it said that it makes no difference how we live. I want you to know it *does* make a difference. Verse 11 tells us to comfort and edify one another. "By this shall all men know that ye are my disciples, if ye have love one to another." Do you think you are ready for the Lord? When we talk about being for Him we cover a wide territory, a lot is involved. We are on dangerous ground if we tamper with time and the Word of God.

"Be patient toward all men . . . Render not evil for evil unto any man." Are we ready this very hour? Do you know of any place in the Bible of one instance when Jesus returned any evil for all the evil done to Him? No! Jesus always returned good to all men.

If we don't have peace among ourselves, how do we expect to enjoy Heaven and have peace there? Rejoice in Christ Jesus for there is no condemnation in Him, being in light. Can you say there has never been a time in your life you couldn't rejoice? I can't. But we should be able to.

We should be able to repent and go to Him for help to solve our problems. I don't mean we shouldn't try to help one another, but there are times when our hands can do nothing. At such times we should give it all over to His hands.

Paul had much experience with God and people. The thing that hurt him most was the false brethren. I believe he asked God to give him grace to be patient with them, and to rejoice in continuing his work.

Pray without ceasing. Have we always been in an attitude of mind ready to pray at every opportunity? It doesn't mean to pray twenty four hours a day, but every day, as we go about our work, we are to give thanks. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

God gave the Supreme sacrifice. Why? Because He loved us. We should give thanks for everything and rejoice to be worthy to suffer for Jesus. Stephen, "Being full of the Holy Ghost, looked up steadfastly into

Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, 'Behold, I see the Heavens opened.'"

Why do you think he saw those things? Because he was ready and waiting to see the Lord. Are we filled with the Holy Spirit at Stephen was? Do we have control of our soul, heart, and mind? Quench not the Spirit.

Much of our trouble comes because we don't prove things, to see if they are of God. We don't put forth enough effort to hold fast.

You and I have a wonderful work to perform. Abstain from all appearance of evil. Here is the reward: "The very God of peace will sanctify you wholly." He preserves the whole mortal body that we might attend to the things of the Spirit: clean eyes — so we won't lust: clean hands to serve Him. He won't have us unclean. The part that will offend He will cleanse.

"Faithful is He that calleth you, who also will do it." God has promised to do all these things, nothing lacking. "Blessed are they that do His commandments," for "The way of the wicked he turneth upside down." Those who refused and rejected Jesus will have a part in the lake of fire.

Whosoever will, may take of the water of life freely. That beautiful place which He calls Heaven; that is the place where I want to spend eternity, don't you? Thanks be to God, those who do his commandments will spend eternity there. There will be no darkness, no need for sun or moon. On earth no man can look on God's face. He has promised we can look on His face in Heaven. I want to see the God who made such a wonderful place as Heaven and who will make it possible for me to be there, don't you?

SISTER ELTA K. BLYTHE — 822 W. Calhoun, Macomb, Ill. 61455

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NEWS ITEMS

WAYNESBORO, PA.

On July 26, we met for our regular council. Bro. Robert Binnerger opened the meeting by reading Eph. 4 and led in prayer. Our Elder, Eld. Howard Surbey was unable to be with us. We hope the Lord will again give him health so he will be able to be at services again. Eld. Frank Shaffer took charge of the meeting, all business was taken care of in a christian manner.

Bro. Paul Hartz preached our Harvest Meeting, August 17. He reminded us to be more content and satisfied for the fruits and blessings which God gives us from day to day, and to work harder for the harvest of lost souls. He gave us many thoughts to meditate upon.

Since our last report three precious souls were received into the church by christian baptism. We ask an interest in your prayers that they will hold out faithful unto the end.

The Lord willing our Love Feast will be October 11, afternoon services at 2 P.M. and Love Feast in the evening. We also plan to have our revival meeting November 3 to 16. Eld. James Kegerreis will be the evangelist, the Lord willing. Come and worship with us during these meetings or any time you can come. Pray that we might all be stronger in the faith. We certainly can thank the Lord that our country still gives us the privilege of public worship services.

SISTER ELIZABETH WISLER, Cor.

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SAVAGE RIVER VALLEY, MD.

The Broadwater Chapel congregation was privileged once again to hold a series of Revival Meetings from July 25 to August 3. Bro. Allen Eberly of Ephrata, Pa. was the evangelist and brought to us soul stirring messages from God's Holy Word. We were glad Sister Eberly and daughters Darla and Lari could be with us during these meetings. May we all rememehr Bro. Eberly and family in prayer as they strive to serve the Lord.

Saturday afternoon August 2 we met for examination services with Love Feast and Communion in the evening. Visiting ministers present were Allen Eberly, Carl Broadwater and our presiding Elder James Kegerreis. Bro. Eberly officiated at Communion.

Sunday afternoon the meetings closed with an inspiring message from Bro. Eldon Mallow.

While there were no immediate results from these meetings, we pray the good seed sown will fall in fertile soil and spring forth in due time.

We want to thank each one who made these meetings a success and invite you back.

We were happy to have Bro. David Skiles and family to worship with us August 17 and visit in our homes for several days.

SISTER BERTHA R. DORSEY, Cor.

THE LAND OF I-WANT-TO

We all live in two lands. The land of I-want-to lies just beyond the boundary of the land of I-must. That boundary is never the same in any two lives and may shift a good deal in any one life as the years pass.

In the land of I-must, we do things because we feel under obligation to do them. We have to do our school work. We have to meet our home responsibilities. If we have a job, we have to do our work. We must make a living for those dependent on us. The controlling factor in this area of life is a sense of compulsion.

In the land of I-want-to the sense of compulsion is lost. We do things, not because we have to, but because we want to. This is the land of the "second mile." Having met "the call of duty," we gladly go beyond it. Or in meeting the call of duty, we may add that extra which flows from joy in the doing of our duty: as the doctor may give the best of his knowledge and skill to the healing of his patient and also keep the sick-room supplied with beautiful flowers; or the teacher day by day may do her best for the poorly clad or backward child, and then go into the home and help the weary and overworked mother.

The larger the land of I-want-to the more the joy and satisfaction to be found in life. That statement, however, is not equivalent to saying there is no joy or satisfaction to be found in the land of I-must.

Duty well done by young or old deserves the approval of all right-thinking men. It constitutes an unshakable basis of self-respect. As such, it rightly gives deep satisfaction to the one performing it. This is true, even though the duty be done simply from a sense of compulsion. When duty is so done, the stern tests of life are met with steadfastness and honor. Personal desires are subordinated to the compulsion of circumstances, and the individual can face himself and others with both his courage and his honor vindicated.

In such vindication there is, doubtless, some joy, but it is a thin and not very substantial joy. It lacks both the robustness and the substance of the joy that is found in the land of I-want-to.

Jesus lived in the land of I-want-to. True, He was always obedient to the Father's will. But He rendered that obedience, not through a sense of compulsion, but because He wanted to. In it He found His meat and His drink. He set His followers the example of pouring forth the resources of His personality to the uttermost in meeting the needs of men. In thus serving men He found His joy. In the last night of His earthly life He said to His disciples, "These things have I spoken unto you, that

my joy might remain in you, and that your joy might be full") Jno. 15:11).

After his experience on the Damascus road, Paul entered the land of I-want-to. To the Christians at Corinth, who had treated him shabbily, to say the least, he wrote, "And I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12: 15). While a prisoner in Rome, he wrote to the Philippians, "Yea, and if I be offered upon the sacrifice and service of your faith (if he should be put to death for their faith), I joy, and rejoice with you all." He toiled and suffered as a messenger of the Gospel, an ambassador of Christ, but it was because he wanted to.

The invitation of our Lord is always to enter more fully into the land of I-want-to, the land where the feeling of compulsion gives place more and more to the giving of self to every human need because we want to. In this land is found, indeed, the rich beginnings of that joy which is "unspeakable and full of Glory."

Selected.

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THE HIGH COST OF LOW LIVING

Some young people think the cost of good living is too high, and that it is hardly worth the effort. They think they must give up too much to live a high, moral life, that they cannot enjoy life to the full, but must be cramped and fenced in. They want to have good times, enjoy worldly pleasures, have a fling while they are young. They want to see life, but the side of life they want to see is only the sordid, unsatisfying kind that leaves a bad taste.

A few Bible characters found out that the low life does not pay. Samson tried the low life by not controlling his passions. His great strength was used at times for good, but at other times only for self. He revealed the secret of his strength to Delilah, the Philistines took him after his strength had left him, and bored out his eyes. He died as he pulled down a building and killed many Philistines.

Solomon found that the low life does not pay. His wisdom did not keep him from marrying many women and going into idolatry. His going astray was a cause of the division of the nation, and compelled him to say, "Vanity of vanity, all is vanity and vexation of spirit." He tried every form of pleasure and found no satisfaction.

The prodigal son wanted to have a good time, went into "a far country, and there wasted his substance with riotous living." All he got out of it was a chance to feed pigs. But he returned to his father.

Judas also found out that the low life does not pay. He was the treasurer of the apostles, took some of the money for his own use, and betrayed his Master for thirty pieces of silver. He became a suicide and "went to his own place."

The world today is using every allurements to cause young people to live the low life. They are telling young people that just once does not matter, that a little sin does not mean much, that gambling on a small scale is not harmful, that one cannot "belong" unless he smokes or drinks cocktails, that "necking" is common and expected. But young people should not let themselves be fooled by such false reasoning. Beginning the cigarette and alcohol habit makes slaves and costs a lot of money that if used otherwise should bring better satisfaction. The gambler may win at the first, but is sure to lose out in the end, spending more than he gets. Necking parties are apt to lead into lustful practices and forced marriages. You cannot live a low life without paying the cost thereof. Low living costs high in the loss of the better type of friends, in the loss of one's soul. Some of these latter costs are larger and much more important than the actual dollar sign. It is much better to live a high moral, Christian life and save one's soul for eternity.

Selected

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SATAN AND HIS METHODS OF WORKING

SATAN'S CREATION AND FALL

Who is Satan? He is the prince of darkness, the king of all evil, and the father of liars. He is as evil as God is good. Just as God cannot tolerate evil so he cannot tolerate good.

We little realize how much power Satan has! How did he get his power? In Ezekiel 28:11-19 Satan is described in one of those hidden passages of Scripture which we need to study in order to catch its meaning.

"Moreover the Word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty" (vs. 11, 12). Satan is referred to as the king of Tyrus, just as in Messianic Psalms, such as Psalm 22, the Psalmist appears to be referring to himself, when he really speaks of the Messiah. Here the king of Tyrus represents Satan, for no other person fits the description.

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy piper was prepared in thee in the day that thou wast created" (v. 13). This asserts that Satan was created and that he was created perfect — his perfection is pictured in all these precious gems.

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou has walked up and down in the midst of the stones of fire" (v. 14). Satan is called here "the anointed cherub that covereth." this indicates that he was created as a guard or protector to the throne of the most High. Like the golden cherubim covering the mercy seat in the holy of holies in the tabernacle of the Israelites so was Satan created a guard and covering cherub to the heavenly center of glory. He lived right next to God in his holy mountain. Another proof that this must be Satan was that he was in Eden at one time, and no king of Tyrus was in Eden.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (v. 15). Satan was created — therefore he is not self-existent and never can be free of his dependence upon God, the Creator. He was created perfect, but he chose to do evil, just as it is in our power to choose good or evil.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (vs. 16, 17). Satan had power and wisdom enough to guard the throne of God from every possible enemy, and glory and beauty that would become the highest offices in the court of heaven. By this we can know how great his power is today.

Did Satan ever fall from heaven, or is this a future event? Here are some scriptural evidences of the fact.

"Thou hast sinned: therefore I will cast thee as profane out of the mountain of God" (Ezek. 38:16).

"How art thou fallen from heaven, O Lucifer, son of the morning." (Isa. 14:12)!

"Now there was a day when the sons of God came to present them-

selves before the Lord, and Satan came also among them" (Job 1:6). This reveals that Satan has freedom to come and go on the earth and even to appear before God in heaven. "And the Lord said, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11, 12).

Satan is then a real being, having been created perfect in all his ways — mighty in power and full of beauty and wisdom. While he was so great, next to God, he proposed in his heart a wicked plan — to become like the most High. He did not try to force the throne from God, like Absalom, he tried to steal the devotion and worship of His subjects and turn all against God.

Satan is today going to and fro on the earth, trying to turn all devotion of man from God to himself. Even if this is not purposely directed to him he is accomplishing his purpose when people's affections and interests are not toward but away from God. Satan is deceitful, lying, malicious, evil, and all that is wicked, or all that is not good, and as long as people have a tendency to take downward paths he is satisfied. It is not revealed to us, however, whether Satan now believes that he may succeed in spite of the cross and the superior power of God. He may realize his doom, and thus, driven to distraction he is growing more evil and more wily, than ever, deceiving more and more people, like an army that sees defeat, and fights the harder till it finally gives up after a last desperate attempt. The age will bring more and more corruption.

When we are prone to neglect God, Satan is tempting us.

When the wrong seems right, Satan is deceiving us.

When we are tempted to do evil, Satan is back of it all.

Satan is ever trying to lead us through what seem to be flowery fields and beautiful ways, but which lead unto destruction and death. He is a liar, and he tries to make us believe things that are not true. In tempting Jesus he mixed some Scripture in with his lies, and any one not well instructed might have fallen.

Satan's Methods

Then to avoid Satan we must know what are his methods of tempting us, and persuading us to follow his suggestions and leading us astray.

Satan is not only at war with God but also with every true child of God. The believers are in the middle between God and Satan, and he thrusts his fiery darts at the believer while aiming at the divine Person, God. Satan and his followers are ever looking for an opportunity for a thrust through the believer at the Person of God. When a Christian fails, how quickly unbelievers see, and how quick Satan is to direct his thoughts into channels dishonoring to God!

Jesus says in John 16:33, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

"Marvel not, my brethren, if the world hate you" (I John 3:13).

We want to be liked by everyone. Nobody wants someone to be angry at him nor hate him. We try all we can to keep on the good side of everybody, but we cannot expect always to do this. We are bound to have people hate us and scorn us. There is so much evil that opposes the good that every true child of God has evil to oppose, though it be not welcomed.

We can watch our manner, our speech, and our ways and let Christ live in us — then we are loved by the brethren and the saints and all true children of God and God Himself. What does it profit us to be loved by the world?

Satan is forever busy turning people's attention from spiritual to material things. We live in the material body; when we eat, sleep, work, play, and are satisfied with these material things Satan wants to keep us so. As long as we are under his sway he is good to us, but as soon as we turn to God he is there to lure us away. And his followers, who are many, are obedient to him as the angels are to God.

Why do Christians suffer? Sometimes it is the hand of God and sometimes it is the hand of Satan. In the case of Job God allowed Satan to afflict him to prove his faithfulness. Sometimes God sees someone He wants for His very own, and He touches him in a way to bring him to Him. Was not Saul who became Paul, a wonderful example of this?

Then, too, Satan is always ready to tempt the Christian by making evil appear as good. But Satan is beaten when a sinner prays as did the publican. Satan trembles when the weakest Christian is on his knees.

Upon pastors of today Satan uses every device to destroy their messages so as to turn them away from the all-important messages of God's Word. Just because people will not heed when we try to speak in terms

of salvation, we should not lose heart, for God has said that His Word will not return to Him void. Isa. 55:11.

Then Satan hinders our prayers. We are too tired to pray, or do not have time, or do not feel like it. That is why we need meditation and prayer in order to have the real truths and facts of God's Word revealed to us. And here God has promised so much that we don't even grasp. There is comparatively little prevailing prayer today. Reasons for this are that we pray only half-heartedly, or because we think we ought to, or for show, or to make a good impression. We do not put our all into it—our heart, and soul, and mind. Do such prayers reach His throne? How can they? If a child would ask you for something he did not need or didn't seem to even want very much, how far would you go in giving it to him? Yet this life of prayer should be real, for God only reveals Himself to those who want to know Him and who seek Him. How well do we know God?

Satan hinders us when we want to speak to the unsaved, just as he hindered us before we were saved ourselves. He makes us think another day will do.

Satan adapts his methods to the times and conditions. The world today believes in the goodness of Christ and His example, but as long as people ignore His plan of salvation Satan is satisfied, for then they are not wholly for God. We may be externally religious, but what does it profit us if we do not have Christ in our hearts? If we do not show that we have Christ, by our speech, our character, our loving kindness, how can we witness for Him by our forms of worship?

We are either the sons of God or the sons of Satan. We cannot be neutral. If we are not God's, even though we do not appear to be Satan's we are his just the same. That is where Satan has deceived many. As in the parable the tares are only visible after some time, so also, "children of the wicked one" appear and often are included within the visible church of Christ.

Satan's motive is to counterfeit God. So he also has apostles, false deceitful workers, transforming themselves into ministers of righteousness. They imitate all the forms of godliness and cover their lies with part truth. Evil does not appear on the outside, for they are wolves in sheep's clothing. Their gospel appeals to the human reason. These false teachers may be sincere and full of zeal, but if they do not have salvation through Christ they are as blind who lead the blind.

Satan's greatest undertaking is to imitate God. As the "god of this

world" he imitates God the Father; as the "prince of the power of the air" he imitates God the Son; as the "spirit that now worketh in the children of disobedience" he imitates God the Spirit who dwells in the true believers. So it is hard for us to discern at times between the holy and those who merely profess to be Christians. But God knows our true spiritual state. Let us not be deceived or drawn away from God by Satan's instruments of temptation.

Sel. from *Christian Monitor*

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MR. HAS BEEN

A fellow we know as Mr. Has Been is seen occasionally at the House of God. He usually is not there because he is too busy. Or the weather is too nasty. Or he is too tired. After all, worshipping at the House of God is not very rewarding anyhow, he says.

Mr. Has Been used to attend services at God's House regularly. Now, he uses this time to catch up on his sleep or to work so he'll have plenty of money for that new car he wants. He doesn't worry too much if he makes God sad because his seat at church is empty.

He used to help with the Sunday-School work. He has been an able assistant many times. Now, he figures he has done his share and someone else can take over. It is now more important that he have plenty of time to attend to his own private affairs. Some other fellow will surely lead that young man to Christ, or will pray for that young woman who is discouraged and on the verge of turning away from God.

His singing was an inspiration to the folks at God's House. Since Mr. Has Been is now too busy to sing and praise God regularly, he has forgotten the once-familiar songs. His voice demonstrates lack of use and is now a has-been, too.

Mr. Has Been is certainly living up to his name. He "has been" a regular church goer; he "has been" a good worker during the Sunday-School hour. Now he is a "has been" singer. It seems that he must be a "has been" Christian, too.

Would you like to help Mr. Has Been? If he lives in your area, pray for him. Set a good Christ-like example before him. Don't gossip and complain about him; do speak to God about him instead. If you will pray earnestly, God will do His utmost to change Mr. Has Been to Mr. Will Do.

SISTER EILEEN BROADWATER

THE LOVE OF GOD

Dear Followers of Christ, and especially unconverted Friends:

"We speak of a place that's called heaven, the home of the pure and the free; God's love is forever there shining; how beautiful Heaven must be!" Our Heavenly Father has given us the rule of life to live by. He has laid the foundation and has given us His Word. If we seek for it, we shall find it. He has called and is ever calling His children—has waited long and perhaps is waiting still for you and I. We love the fellowship and closeties we have with our earthly friends, but there is One Friend who is far greater. "The love of God, how rich and pure, how measureless and strong!"

Often times, perhaps, when we talk one with the other we find fault, but let us remember that only God knows the contents of every heart. May we all pray and love each other more, and judge not, lest we be judged. No doubt many times the things we say about others are prompted by jealousy. If we are among God's chosen people, we will not hold hate and jealousy in our hearts.

Sin is abounding on every hand in the world, and the love of many is waxing cold. I believe even the devil realizes the time of the end is drawing closer, and it is no doubt a pleasure to him in confuse, cause doubt, and spread all manner of unrest. God can and will care for those who are His, but we must help ourselves. If we truly are His, we will feel the need to draw closer to Him for comfort. We must go forward, claiming His promises. He says, "I will never leave thee, nor forsake thee." We sometimes are troubled, but through Jesus we have strength and salvation.

In James 4:17 we read, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." This to me is clear. It is our life. There is a hereafter where we will spend eternity — but where? The Lord loves every soul. The price of a soul — can we fathom it? Your Saviour and mine died on the cross; He bore the pain and agony; they nailed Him to the tree — can we fully realize the suffering? Rom. 5:8 reads, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The world to a certain degree will make fun of you, children and friends. Mark 10:34 tells how they made fun of Jesus, and even so much as spit upon Him. Is He not far superior to us? He has never forced His way in. He comes gently knocking at every heart. We as young

parents must give our children the Word of God. We can send them off to school or elsewhere with money in their pockets, and it is soon spent, but the Word of God instilled in their hearts from childhood is something they will always keep. No one will ever take it from them.

When we are but small children, we learn to open and close doors. With tender loving care we grow both naturally and spiritually. If we are His, we will close the door that separates us from the world. Seriously, the world has nothing to offer us; it is not lasting; there is no real satisfaction in it. Why can we not see this? Let us face it. We have to come to our own full realization. As much as we would like to help some, they too must find it for themselves. Let us close the door to the world and open another and let Jesus in. Have you not heard Him knock?

We cannot carry the world in our hearts and Jesus too. I John 2:15, 16 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

In one place we read where "the common people heard Him gladly." Why can't we all be common? One is not better than the other in God's sight. John 10:27, 28 says, My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 8:32 reads, "And ye shall know the truth, and the truth shall make you free." In verse 51 of the same chapter Jesus says, "If a man keep my saying, he shall never see death."

From His Word we learn that it is not the desire of Jesus that any should suffer everlasting punishment. What, then, is this worth to us? Mark 16:16 reads, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 8:34-38 speaks of a man gaining the whole world and losing his own soul. He says, "Whosoever therefore shall be ashamed of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Do we want to die as the richest man in the valley in earthly possessions, and have nothing laid up to save our soul? Let us not make a wrong move and ruin our life for the hereafter.

We cannot run from God. He has given us the rule of life to live by, and He cannot be defeated. "Only one life, 'twill soon be past; only what's done for Christ will last." He is coming to receive His own. Let us now

prepare ourselves that we may be ready. If He should come as a thief in the night, will we be watching? But he that shall endure unto the end, the same shall be saved . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24:13,44.

How long will God continue to call? Time will not always last. If you have not made your peace with Christ, who can you blame? I am pleading with you who are still outside the ark of safety. I have written in hope that if today you will hear his voice, you will "harden not your heart."

"IN THE FOOTSTEPS OF THE CHRIST CHILD

When some one does a kindness
It always seems to me
That's the way God up in heaven
Would like us all to be.
For when we bring some pleasure
To another human heart,
We have followed in His footsteps
And we've had a little part
In serving Him who loves us—
For I am very sure it's true
That in serving those around us
We serve and please Him, too.

Sel. from the *Vindicator*

—ooo—

YOU ARE TOO FAR BACK

Do you remember the big meeting? Lots of people there, and a speaker with a message on his heart to give. He had something to tell them. But some of the folks scattered along the edge of the crowd didn't get all the message. They were too far away. They couldn't hear the speaker clearly. After it was all over those scattered far apart in the back began to ask-what did he say? Didn't he say this or that? Then another one suggests he said it this way. John may ask Jim, didn't he say there were fifty? Oh no, there was two hundred fifty. And the third one suggests there was fifty thousand. Now that is quite a difference. What is the problem here? They were too far back. They were so far away they couldn't hear clearly.

This sounds like some people John wrote about in the Bible. Like "the Jews murmured at Him," "the Jews strove among themselves," many

of his disciples went back, and walked no more with Him," and the Jews "sought to kill Him." Why the confusion of who Jesus was? Why couldn't they choose to follow Him? Maybe they were too far back and couldn't hear what He taught—and what a mixture of reactions resulted.

Some christians try to live the christian life by lingering around the edge and a bit away from the central figure of christianity. Jesus is the figure. We stand so far back and listen so carelessly we don't understand what he is saying. We only meditate a few minutes a week on what we think he said. We don't take time to read it over and over to make sure we get the true message. Bro. Bill thinks that one text of scripture isn't important at all — Jesus didn't put much emphasis on it.

Bro. George claims he meant it is just how you should feel about it in your day. Bro. Bob heard it as an absolute must if you want to be a christian. Now did Jesus teach — lie not at all? Or was it — don't lie unless you must — for conscience sake? Or did he really say you can lie a bit if it pays off in cash. After all, an extra dollar in the plate helps.

In that long sermon we call the sermon-on-the-mount, didn't he say turn the other cheek and go to the second mile? Bill may insist he said that for those "across the line fence" dealings and it doesn't apply to the christian in war time. And for James — it just applies to dealings with fellow church members, but never in business.

But they were too far away from Jesus. They didn't get the message clear. So we have Bob and his group, Bill and his clan, and James with his army of followers.

They argue louder and louder and move farther and farther apart as the steam of emulation builds pressure. Finally they are far apart and can't hear each other anymore.

Really now, aren't we christians too much that way. We tangle with what we think God says. We make the word say what we want it to say. We try to put a slant in to favor our natural desires. Someone else points out our error. We develop ill feelings. We begin to hate. The body of Christ gets like a deep-freeze. All because we are too far away from Jesus. We are so far away we don't understand Him.

Jesus said, "If any man serve me, let him follow me." John 12:26. If we yield ourselves to Him, then lets go with Him—walk close, real close — close enough to hear and understand what He teaches us.

Move up close to Jesus. Get out of the shadow. Walk in the light, close enough to know and hear Him. Listen carefully. Step up to Him so

you can hear. Remember, the rich, sweet fellowship is found right up with Jesus — in fact “in Christ.” “If any man be in Christ, he is a new creature. 2nd Cor. 5:17.

And the closer we get to Jesus — the central figure — the closer we will all be to each other.

SIMON SCHROCK — 4614 Holley Ave., Fairfax, Va.

—ooo—

LORD, INCREASE MY FAITH

O for a faith that will not shrink
 Though pressed by many a foe,
 That will not tremble on the brink
 Of poverty or woe.

That will not murmur nor complain
 Beneath the chastening rod,
 But in the hour of grief or pain
 Can lean upon its God.

A faith that shines more bright and clear
 When tempests rage without,
 That when in danger knows no fear,
 In darkness feels no doubt.

Lord, give me such a faith as this
 And then, whate'er come,
 I taste e'en now the hallowed bliss
 Of an eternal home.

—Selected.

—ooo—

Blessed is the man who keeps looking for work after he has found a job!

—ooo—

We are not truly ready to live, until we are prepared to Die!

—ooo—

To yield ones self to the will of God is not bondage but blessing!

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BIBLE MONITOR

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SEPTEMBER 15, 1969

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BEGIN THE DAY WITH GOD

Begin the day with God,
Kneel down to Him in prayer,
Lift up thine heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit Heav'nward raise.
Acknowledge ev'ry good bestowed
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess,
Trust in the Lord's atoning blood
And plead His righteousness.

Sel. by Franklin Pierce

—Unknown

THE IMPORTANCE OF THE CHRISTIAN HOME

It is becoming increasingly apparent in these days that the religious home life of the nation is deteriorating. This is a most serious situation, for the family relation is the building block of all society. Someone has said, "As the home goes, so goes the nation." Certainly this is true, for if the home is a place of quiet, a haven of rest and a source of strength, so will the members of that time exhibit the same characteristics in society.

Every house where love abides
And friendship is a guset,
Is surely home, and home sweet home,
For there the heart can rest.

—Henry Van Dyke

But alas, this type of home seems to be disappearing, to the detriment of society.

Jesus said, "Have ye not read, that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." Matt 19: 4-6. Here then, is the basis for such a home in which love, confidence, and respect prevail.

The Bible has a number of admonitions directed to the family. "Wives, submit yourselves to your own husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them, Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged." Col. 3:18-21. We see from this that each member of the family has a definite responsibility if the ideal home is to be maintained.

Too often the family is separated much of the time. The father and mother may both work in industry and the children must go to school, perhaps different schools. The individual members come and go at different times and the family may seldom be together for a meal. This does nothing to promote a close-knit relationship, a bond of love, between members of the family.

In this atmosphere, discipline is quite likely to suffer. If there is a lack of discipline, there will be a little moral restraint, therefore little sense of responsibility. Because this is true, it points to a need for re-

newed attention to God's Word in the home. God, in speaking of Abraham said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

There are many homes in this land of abundance in which there is no word of thanks given for the food on the table. Should we not be thankful for our occupations and for health and strength to work, realizing that, "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning?" Jas. 1:17.

There are possibly fewer homes in which there is proper observance of the Lord's day. In the past, families have made preparation for this day, performing where possible, the necessary tasks on the day before so as little work as possible need be done on the Lord's day. The father and mother arose, got the children ready and went to Sunday School and Church. The rest of the day was for relaxation and visiting. Now, the emphasis is on sports and festivities in general, some place to go, something by which to be entertained.

There are even fewer homes in which God's Word has a central place — where the Bible is read, where the children are taught the stories of the Bible and their application to every-day living. It is in this latter home that a strong character is formed. Timothy is a good example of this. We read nothing of his father, but we see the influence of a godly grandmother and mother in his life; an influence that was to last throughout life. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15. It is a well known fact that the early years of life are the most important in forming character. "Train up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6.

As we view the unrest, the instability that is much in evidence about us we realize the importance of Christian homes wherein is taught reverence for God, a respect for morality, a regard for the rights of others, and self discipline. Only a strong faith in God and application of the principals of His Word will stop the disintegration of the home and ultimately the nation. The home can be a bit of Heaven on earth. The psalm-

ist said, "The loving kindness of the Lord is from everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant and to those that remember his commandments to do them." Psa. 103:17,18.

—ooo—

WHO WILL ENDURE UNTO THE END?

DEAR READER:- ENDURANCE IS A REQUIREMENT OF CHRIST'S FOLLOWERS, IN OBTAINING SALVATION. Twice during our Saviour's earthly ministry He gave to His disciples the promise of this Truth. Once at the very beginning of His instruction to them, when He sent them forth to preach the Gospel of the Kingdom and again at the very close of His ministry, just before He left them.

Since it is the desire of every true child of God, to be saved ultimately, His words which are authoritative, coming from the lips of Jesus our Saviour Himself, deserve our most sober consideration. Incidentally, it may be observed that Matthew records the declaration in both instances.

The wording in the two passages is slightly different but it is the same idea in both places. It may be that the significance of both texts lies partly in its connection with the persons addressed, and the time they were spoken. However we know that the latter time He spoke them to a few of His disciples privately, while the first time He spoke them to the twelve.

THEY WERE FIRST SPOKEN TO THE CHOSEN TWELVE. Matt. 10:22 "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Christ had selected twelve men from the company of His disciples and ordained them as apostles. They were commissioned to go forth and preach, and it was promised

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them that power to heal the sick, cleanse the lepers, raise the dead, and cast out devils, would attend their ministry. Matt. 10:8. This was no little honor and they might have been in danger of feeling too much exalted in the exercise of such power. This would have been detrimental to them.

We remember the Master has warned us, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." We know also that later when His seventy evangelists were sent out to preach in the cities through which Jesus intended to pass on His final journey to Jerusalem, they returned rejoicing because the demons were subject to them, and they warned against a pride that might result from such rejoicing. Jesus cautioned them, not to rejoice in their power, but rather because their names were written in heaven. He enforced the warning by citing the awful plight of Satan who fell into condemnation through pride. Let us look at another side of the position of a minister, which also requires a spirit of endurance. Jesus points this out saying, "I send you forth as sheep in the midst of wolves. and ye shall be hated of all men for my name's sake."

THE APOSTLE PAUL WARNED THE CHURCH AT EPHESUS OF GRIEVOUS WOLVES, (SATAN'S DUPES). Acts 20: 28, 29, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." WOLVES ENTERED LATER INTO THE FLOCK, AS WE LEARN, BY REVELATION.

Jesus wanted His disciples and us, to know that they would not always be welcomed and honored by man, but be called upon to suffer many things unpleasant in the natural life. Therefore, if they would be saved and receive the imperishable reward promised to the faithful, it would be necessary to prepare themselves to put up with things as they might come. There is nothing better for himself and for others than for a minister to start out and remain faithful to the end. THIS IS ENDURANCE. . . . This furnishes a most inspiring and ennobling example. To fail is very demoralizing, and may weaken the confidence and faith of others. The devil is aware of this fact and accordingly directs his big guns at the ministers of the Gospel. Hence, Christ would have us keep in mind, that it is not enough for one to qualify himself for the Gospel

ministry and experience a degree of success for a few years; but the thing for which we are going to be rewarded, is that perseverance which endures until the last battle is fought. When one realizes that man cannot be actuated by a nobler motive, and nothing can be of greater profit in life, in death, and in the world to come, there is all the inspiration needed to give courage and boldness to face the fiercest conflict that may come. As the Apostle Paul stood near the gate-way of death, by a horrible manner of execution, he had no fear. HIS TESTIMONY WAS, "I am now ready to be offered, and the time of my departure is at hand. I have kept the faith." As he approached the confines of eternity, and closed his eyes to the perishable things of the world, the glories of heaven burst into his vision and he beheld the crown of righteousness to be placed upon the immortal brow of the faithful.

The second time Jesus spoke the words of endurance, was near the close of His ministry, on Tuesday evening of "PASSION WEEK" ... Matt. 24:13, "But he that shall endure unto the end, the same shall be saved." This connection of His words, suggests a more general application of the truth. As He with His disciples left the temple, His attention was called to the magnificance of the building. And He remarked, "There shall not be left here one stone upon another that shall not be thrown down." When they had reached the Mount of Olives, the disciples asked Him, "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" In reply to this three-fold question He drew a dark picture of the conditions which would prevail in connection with the things foretold. Such conditions He pointed out, would try the souls of men to the limit. Many would be deceived, and offended, and lose their faith and love, and only those enduring to the end would be saved. Jesus would have all to see that it is not the favorable start that counts so much for Eternity, but the perseverance that holds out to the end.

What He says to ministers, He would impress upon all. Every child of God is a target for the devil. There are spiritual foes on every hand who are ready to hinder them that are trying to do the will of God, therefore the need of "Casting all your care upon him; for he careth for you. Be sober, be vigilant; (watchful) because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Pet. 5:7, 8. While some wane in love and grow cold, others will keep fervent in spirit serving the Lord.

"ENDURANCE" IS THE SURE MARK OF GENUINE FAITH. Without it there is always a question. Brethren and Sisters let us beware, Jesus said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also over came, and am set down with my Father in His throne." Rev. 3:20,21.

"FRUIT BEARING" is the vital and final test of saving faith. When King Darius had been tricked into signing the paper that sent Daniel to the den of lions, he said to the illustrious statesman and prophet, "Thy God whom thou servest continually He will deliver thee."

It was the constant faithfulness of Daniel that convinced the king, and it is the same devotion that satisfies you and me with respect to ourselves and others.

We should thank God, that failure is not a necessity, and there is always some cause for which man is responsible when he does fail. Perhaps the whole trouble is comprehended when we say that it is the result of neglect or refusal to give heed to the Divine warnings and obey the Word of God. When we listen to the instructions of Jesus Christ there is not any danger of failing. We are warned against giving place to the world, the flesh, and the devil. Such is the greatest hindrance of the cause of Christ today. But the world entices, and we will reason that we ought to have thus and so, but the person who seeks peace and rest in worldly things, is looking for it in the wrong place.

When the devil sees we are enduring, he insinuates that there is nothing to Christianity. Many give ear to him and become his dupes and lose their peace. Satan would undermine the foundation, (Christ and His Kingdom the Church) and destroy our fortitude by causing us to question the truths of the Bible. We as God's children must hold firmly to the Word of God, (for the world is lost now and will pass away) which has stood the test through the Dispensations of the world. It may appear to some that the Gospel is a failure, but not so, it is only man who fails. It is Satan's work to destroy the foundation of our faith and deprive us of the only means of patient endurance and holy living. Finally, it not only means our eternal salvation to endure to the end, but it is to the honor of Christ the great Captain of our salvation. It magnifies the power of His Gospel. He came into this world to redeem and lead men to glory. When we profess faith in Christ and fail to hold out to the end, it robs Him of that honor that belongs to Him as the Saviour and preser-

ver of His people. We should have one aim, only one, and be resolute in our purpose to endure to the end. Notwithstanding the severest trials, it is possible to endure.

THE PROMISE CHRIST GAVE TO PAUL, "My grace is sufficient for thee" was meant for all. To think otherwise would rob Christ's Words of the meaning He intended them to have.

THERE ARE THOSE WHO HAVE ENDURED, perhaps millions who have endured, and myriads who have been martyrs so to speak, for Christ. If one can endure, it is possible for all. Jesus the Captain of salvation has gone through everything that can come to you and me. It is written, "No temptation has come upon you that is not common to all mankind. God will not fail you nor I, He will not allow us to be tempted beyond our strength; but when He sends the temptation, He will also provide the way of escape, so that we may have strength to endure." Accordingly, there is nothing left for us but to be true. "The love of many shall wax cold, but he that shall endure to the end, the same shall be saved."

Sinner Friend, weak professor, "Have you given yourself into His hands to be kept by the power of God through faith unto salvation ready to be revealed in the last time?" Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Dear Brethren and Sisters, it behooves us one and all, in the light of Paul's admonition to the Church at Thessalonica to be on our guard, that we endure to the end.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, (a great apostasy) and that man of sin be revealed, the son of perdition. Surely, we are experiencing the "falling away" NOW, and the signs of our times show a very distinct likeness to the conditions which our Saviour pointed out would take place, at the end of this world. This includes "the man of sin" to be revealed. 2 Thess. 2:3, 4. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58. Let us one and all endure to the very end, is our prayer.

BRO. WM. ROOT — 1612 Morphy St., Great Bend, Kans. 67530

—000—

No man is poor who is heir to all the riches of God!

—000—

NEWS ITEMS

NOTE OF THANKS

I wish to thank all those that remembered me while I was in the hospital and since my return home. Thanks for your prayers, visits, the sunshine box, the fruit basket, gifts, cards and letters. Also thanks for each remembrance in the birthday shower. Continue to remember me in prayer and may the Lord bless each one.

SISTER RUTHANNA SAUERWEIN

—0000—

CO-OPERATIVE BUT NOT COERCIVE

Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him . . . Rev. 3:20.

To him that overcometh will I grant to sit with me . . . Rev. 3:21.

It is taken for granted that the reader believes the Bible to be the inspired Word and Will of God. We cannot conclude any spiritual thesis (this one in particular) without absolute faith in the Christ of the Bible. We must accept Him as Teacher, Saviour, Criterion, Master, Lord, and King. The Bible portrays Him as such, and more. No other person can take His place. No other pattern can be followed safely and surely. No other ideology can lift men and women above themselves in the pursuit of maximated living. No other master will go to the lengths He has gone to succor and safeguard His subjects, Yea, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Despite all this, He does not impose Himself upon anyone; He does come in and take up His abode within. He is always available, yet never attempts entry without the door being voluntarily opened through the will, the intellect, and the desire of the convert.

He is not like our officers and magistrates who, upon occasion, swell themselves by the proclamation, "By virtue of the authority (or power) vested in me, I hereby direct (or command) you thus and thus," to summon attention or enforce a statute.

Praise His name, Jesus demonstrates more real power than that. Frustration plays no part in His program. He does not stoop to use force or coercion to exercise His will. He does not say, "You follow my rules or I will punish you for not doing so," nor "Unless you do as I demand,

I will penalize your disobedience." We either open the door and let Him in, thereby becoming partakers of His majestic nature as joint heirs with Him of His Father's glory, or we refuse to open the door and penalize ourselves, by the act of rejection, by cutting ourselves off from the joy and pleasure, the victory and the heritage which His safeguarding presence (within the heart) guarantees to every volunteer who will let Him in.

He does not abuse and punish men. He loves mankind. He died to save mankind. He did not go all the way to Calvary because He needed to be purged from the effects of sin. He did not need to prove His superlative power over Satan. That fact was demonstrated ages before creation when Lucifer was expelled from heaven because of selfish, sinful power lust. Jesus died and arose and ascended for mankind, for humanity, for you and me. He does not now "bicker" and "barter" and cajole and coerce you and me into submission to His will. Satan has perpetuated the battle with Him, but He has no battle with man. Rather, He wants to help man with all the passion of His love-full heart. It seems to me He would desire, sometimes, to push open that door which does not respond to His patient knock, knock, week after week and year after year. If men and women are lost, it will be their own fault. If they suffer punishment, it will be of their own choosing. That knowledge of remorse will add to their terrors (after judgment) in a demon-populated hell, forever. "Every knee should bow . . . and every tongue should confess . . . (Phil. 2:10—11). We wonder why all men do not exercise their prerogative, confess Him now, and escape damnation resulting from stiff-necked resistance to His knocking.

The knocking He does is not spectacular. There is no likeness to the loud, theatrical method the world would employ. There is no glamor, no klieg lights, nor are there external prizes to attract the five senses of the flesh. "My peace . . . not as the world giveth, give I unto you" (John 14:27). Neither is His knocking like the world would knock. He will not "bowl mankind over" like tenpins. The flesh depends upon the five senses to believe. Feelings are not safe to follow. Anything accepted when the feeling is good may be rejected when the feeling is bad again. Either and all of the five senses are untrustworthy. The spirit has only one sense, namely faith, and it is always trustworthy. It never fails because faith is of God. We exercise that faith when we open to Jesus' knock. We quell faith and quench the Spirit when we do not open our heart's door to Jesus' knocking invitation.

The world says, "Seeing is believing," and a wicked generation seeks a sign. But "there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39). If their wicked eyes cannot see Gethsemane and Calvary and the empty tomb and the ascension and Pentecost, they certainly will not perceive a sign in this age. If their ears are dumb to the call of the church, Christ's bride, and they heed not the warnings of her evangelists, they would not hear Jesus Himself, knocking. By refusing to see the way or hear the call, they cut themselves aloof from the right to behold the glory of the rapture, paradise, and heaven, or to have any part in them. But, thank God, the Word says that believing is seeing (Heb. 11:1), just the opposite from what the world says. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There is no other way to acquire it. But when we hear it and read it and believe it, then we appropriate it to our case, act upon the promise of it; and the great transaction's done. Some try to climb up some other way, but they are thieves and robbers, detracting merit from our matchless Christ. Any promise of God is a finished product and requires no testing or proving. God's Word is not of any man's private interpretation. When God says He will do a thing, it is done. We need not fear the consequences of believing and following His Word. Live or die, we can rest upon the promises of God. We must launch out into the deep, however, and purposely burn every bridge behind us which would link us to the arm of flesh (lest we be tempted by our own reservations), for then only are we leaning on the everlasting arms.

All power in heaven and on earth is at our disposal if we walk by faith and not by sight. The power of God who sustained His Son will redeem us from the power of Satan if we proclaim ourselves candidates for that redemption by taking hold today by faith of the work wrought 1900 years ago in the body of our Saviour. Anything which has been constantly functioning without a halt for nineteen hundred years and more is power enough for me.

Nothing else in the world is as safe and sound. Through it we are promised victory over sin, self, and Satan. We are promised grace for every affliction. We are promised all that we need in this life and immortality in the life to come. We are promised the courage to live out our conscience-directed scruples. We are promised trials and testings and chastisements, but with overcoming strength to bear them. We are promised increased faith and a holy desire to put away carnality. We are showered with promises, all directed toward spiritual growth and hap-

piness in the Lord. All that and heaven too!

This power comes from the storehouse of God, through Jesus Christ our Lord, through Him who stands at the door and knocks. He empowers His children if they will let Him in. But He never exercises that power to force Himself into our hearts against our will. He respects our will more than some of our fellow men are inclined to do. He will not compromise Himself by waging an unequal struggle against us like the enemy of our souls does. Jesus is our Friend. The devil is our enemy. No man is a match for either. But Jesus does not abuse His power by summarily attacking our feeble wills. Furthermore, He wants volunteers, not draftees. His work must be borne on the shoulders of those who love to do His will. God wages no one-sided battle; He does not need impotent, knocked-out servants. He wants you and me to desire His presence and power manifested within and through our lives. There would be no appeal to a program of coercion! Right and might are distinctly different and in most cases opposite. If Jesus made us conform to His will by demand only, where would the blessing be? He empowers those to do His will who seek Him with the whole heart fervently. He is co-operative but not coercive.

Sel from *Christian Monitor*.

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WHAT KIND OF COMPANY DO YOU KEEP?

If I wanted to measure your character, I have a sure test which would measure it accurately. I need only find the answers to these questions: What kind of company do you keep? Who are your close friends? What interests you? What do you laugh at and shed tears over? This test never fails.

Consciously or unconsciously, we all tend to get with our kind of people, associate with our kind, enjoy our kind.

The world is divided into two groups of people, and the line of demarcation is clear-cut. Satan has his crowd, and Christ has his followers. Like spirits are drawn together. This kinship serves as a magnet to bring people together and keep them together.

In the underworld you see this type of thing in full bloom, for the characters of the underworld are bound together by the same aims and purposes. Boys who play on the same ball team are drawn together by what they have in common. Christians have something in common too. The saving spirit of Christ has made them one, and they like to be altogether.

What brought the early Christians together on the mountainside at night, in dungeons, and in caves? The burning Spirit of Christ in their breasts and the unique fellowship which only Christians know brought them together. When Peter and John were released from prison, "being let go, they went to their own company." They knew their kind!

Many so-called Christians chocked full of these evils, sit in the church pew each Sunday. Yet they may be held in high repute. Think of the many covetous, stingy people who occupy church pews each Sunday, and most of us call them good. Paul says that evil is evil no matter how often you white-wash it. Jesus says that if you commit one sin, you are guilty of embracing the whole catalogue of sins. Birds of a feather flock together.

In the very same chapter, Paul gives us the other side of the picture: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

Are these fruits or gifts in your life? It is not necessary for me to tell you what love, joy, peace, forbearance, kindness, benevolence, good faith, meekness, and self-restraint are. Even a child can recognize these glorious fruits in the lives of people. No doubt about it, birds of a feather flock together.

Out in Oregon someone at one time planted an elm tree upside down. The branches were stuck into the earth and the roots left in the air. But the tree did not die. The growing power within it turned the branches into roots and the roots into branches. The present branches are gnarled and have the appearance of tree roots, but the leaves are genuine elm leaves, although somewhat larger than an ordinary elm leaf. The trunk of the tree is thicker near its top than close to the ground.

God's children, like this tree, adapt themselves to the hard conditions which they may face. Although they may face hard luck, accidents, criticism, ill treatment, they, like the elm, continue to look heavenward.

If an elm tree could do this much with its limited powers, how much more easily can a human being with his undefeated spirit conquer and come out victorious, for God has endowed us with his own breath, and his Holy Spirit is here to lead, guide, and direct us.

Remember, birds of a feather flock together. Which group are you with?

Selected from *Gospel Trumpet*

THE GARDEN

After the creation of all things in Genesis chapter 1 and 2, we would note in verse 8 and 9 of chapter 2, "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Verse 10 says in part, "And a river went out of Eden to water the garden."

Every lover of nature, enjoys gardening. It was not until this summer, that I tried to visualize what God's garden looked like, and what all was planted in it.

From the reading of Gen. 1 and 2, God was the greatest Landscape Architect that was ever known. To begin with, we visualize this beautiful, peaceful river winding its way through the garden; next was the tree of Life in the midst, and near by, the tree of knowledge of good and evil. There were all kinds of fruit trees in different groups as well as "Trees pleasant to the sight," such as pines, spruce, evergreens. Along these winding paths were flowers of every kind. The vegetables or "herbs" were in groups, to make a lovely color effect.

What a beautiful sight to behold! Then "God put man into the garden of Eden to dress it," with a commandment as to what he could eat, and what he could not eat. The one meant life and health, the other meant death. God also made a help mate for Adam. They lived in this beautiful garden. We do not know how long they lived before the woman was deceived, and disobeyed God, and tempted her husband to sin. They now must leave this beautiful place. Because of their disobedience, God solemnly pronounced judgment upon the Serpent, the ground, the man and the woman. This punishment has never been removed.

Today, we have truth mixed with error, and sorrow with joy. Hard labor and toil, thorns, thistles and obnoxious weeds are still with us. What a mess man made of the beautiful things God gave unto him! With all this hard toil and labor, the instinct is still in man to love the occupation of gardening. Why? Because of the rich reward of fruit and vegetation; flowers and trees for beauty and shade.

God also visited His garden. We learn many wonderful lessons from His Word about the flowers, "I am the rose of Sharon, and the lily of the valleys." S. of Sol. 2:1.

What is more beautiful than a rose or lily in its fragrance or purity? To the child of God, fragrance represents influence, something which

other people are attracted to; Purity, a pure and holy life. A lily will never cross-pollinate with the thistles. Neither will a Christian be like the world or unbelievers. They just do not mix.

A rose in bud is the most beautiful. This is a type of youth, a type of the young people in their love for God. We need the rose buds half open, as well as those in full bloom for our lovely bouquets. So does God. He is constantly visiting His garden; now a type of the church. "My beloved is gone down into His garden, and to gather lilies," S. of Sol. 6:2.

When God sends His angels down to take a loved one away from us and home to Himself, just remember, He has gathered another flower for His bouquet. Who of us can say NO!

SISTER SYLVIA PARKER—5290 W. State Rt. 718, Troy, Ohio 45373

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GOD IS SOVEREIGN

All of God's servants whether willing servants or otherwise, ought to realize that their Lord not only created the universe, but is even now ruling and overruling in accordance with His divine wisdom and pleasure. Of course none are saved who don't submit to Christ, but they are still used in a sense. Men may ignore and many even defy the Almighty, but He's still in control. We ought to remember this. It will help us, especially when we are under opposition or the oppression of others. This may come from individuals or it may come from some *among us* who unitedly oppose us. Christians in the past have been, and we believe some today still are, oppressed by civil authorities in their communities, or by their state and nation.

In recent conversation with a person who made no profession of Christianity, I was asked, besides many other questions, this: "Do you believe that God compels or uses nations to accomplish his purposes?" He further stated that he thought man was created free to choose and that God wouldn't interfere with his choice.

It's true, God has granted freedom to men; He forces no one to give Him their loyalty. However, I believe the power of freedom of all God's creatures is circumscribed by limitations beyond which they cannot go. I Sam. 2:6-10, Psalms 33:10, Phil. 1:12, Rev. 17:17. The devil is permitted a measure of freedom, but God wouldn't permit him to take Job's life. The individual I spoke with mentioned the extreme wickedness all about us and this caused him to wonder if God really was in control and if so, why didn't He use the power I had claimed He had to control

it. I do not think the terrible ungodliness which continues about us is any evidence of God's powerlessness to control evil at all, but that rather it shows His wonderful patience: He is longsuffering to us-ward, not willing that any should perish." II Pet. 3:9. "Once the longsuffering of God waited in the days of Noah, while the ark was preparing." I Pet. 3:20.

Nevertheless the Word teaches and history proves, both in connection with individuals and with nations that God in His own time and way does bring judgment upon wickedness. We have the destruction of Sodom and Gomorrah with the habitants whose cup of iniquity was full, as an example of God's judgment upon sin. God is in control. The plagues in Egypt is another. God not only punished sin in this case, but through the plagues delivered His people from bondage. He is in control! Judah went into captivity because of sin and returned to the land after seventy years as had been prophesied. The Babylonian empire fell and Belshazzar was slain because of sin. History records the fall of the once mighty Roman empire. Many more recent judgments by God upon men and nations could be referred to.

We have God's power to preserve and deliver proven in the deliverance of the Syrian army into the hands of Elisha. II Kings 6:18-23. Another example of His power is the deliverance of Israel under Syrian seige. II Kings 6:24-7:15. We have God's power to preserve proven by the destruction of Sennacherib's army. II Kings 19:32-37. God through Artaxerxes sends Nehemiah to Jerusalem and it is rebuilt in spite of much opposition. Neh. 2. God's power to deliver is seen as one studies the lives of many New Testament characters. Anyone with any discernment can see God at work in the same way today. "Behold therefore the goodness and severity of God." Rom. II:22.

In Isa. we can discover some reasons why God involves nations and even wicked men in His program. In verse 3 God wanted King Cyrus to come to know that He (Jehovah) was the God of Israel. God wanted His people back in Jerusalem and Cyrus' work was to be accomplished for their sake. Verses 5 and 6 give another reason God proposed to use Cyrus. It was to bring all the earth from East to West to a knowledge of Jehovah as the only God. This is the ultimate purpose of God's dealing with humanity; that the whole world should acknowledge and worship the Lord!

We are living in a day when the miracles are questioned. An unbeliever in my hearing once contended that the universe is controlled

by fixed laws, and that therefore miracles are now and always were non-existent. But we needed to ask; who established these laws you refer to? The same God who made all things and established the laws of nature this person referred to, has the power to make disposition of the things He created and the laws He established howsoever He may choose!

The same God who preserved the three Hebrew children in the fiery furnace and convinced Nebuchadnezzar of His power lives today. He is our God, the Almighty one, who is the chief executive of the universe, that we all face one day. He knows the innermost thoughts of every human heart. He stretches forth His hand and the strongest nations crumble. The whole world will face Him. Whether in this present day of grace or in the future day of judgment, every knee must bow to God. Every man and woman on earth will do either voluntarily now or under compulsion hereafter. Rom. 14:12, "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Sel. from *The Watchword Messenger*

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BUSINESS INTEGRITY

Better is a little with righteousness than great revenues without right. —Proverbs 16:8. Business, in brief, means employment, trade or concern, or it may mean, from a practical viewpoint, something that one does to make money whether he be a merchant, farmer, lawyer, physician, dentist, hodcarrier, etc. You will note I have omitted ministers, not because they do not need money or that the desire to make money is ignoble, but his primary business is not the accumulation of wealth, even though he is worthy of a generous compensation for his work, but for his sake, for the sake of the church and for the sake of a lost and dying world, it is better that ministers should refrain from indulging in money-making schemes.

Let us look at the subject more definitely. The text suggests there are two ways a man conduct his business life — the right way or the wrong way. "Better is a little with righteousness than great revenues without right." Every business man ought to ask himself the pertinent question, What should be my motive in business? Or why am I in business? Motives in business may be numerous, but they may not all be right; hence not pleasing to God. Some may make money for the mere sake of accumulation, that after they are dead, it can be said of them they were worth their thousands or millions. Others are desirous of making large sums of money, so that their fleshly desires and physical

wants might be gratified and satisfied. Others desire to make money, so that their families might be well cared for. Still others, that might make such contributions to the world that would make it some respects a better world to live in. Perhaps the highest motive should be to use our wealth, large or small, to glorify God and serve our fellow man. The Bible declares repeatedly that when we carry out its teachings regarding the doing of good unto all men, prompted by a proper motive, then we please God.

I believe that is what the writer to the Hebrews had in mind when he wrote in chapter 13:16, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Perhaps one of the reasons why some business men find it difficult to become partners with God in their business is because they have not clearly distinguished between the secular and the spiritual. Yes, I know there is a difference of opinion on this matter of religion and business. Some say we ought to take business into our religion and others say we ought to take religion into our business; and I am rather inclined to agree with the latter.

A man if he is a true Christian, ought to manifest it in his office as well as in his church. His ledger should be as sacred as His Bible. He ought to feel his need of the Holy Spirit in his manifold business life—as much as in prayer meeting. With God there is no difference between the secular and the spiritual; that is to say, a man ought to be just as holy in his business transactions as he is in his church life. To pray a long prayer on the Lord's day and then on Monday cheat or take advantage of a customer by false representation in order to make a sale is not in harmony with the teachings of the "Sermon on the Mount." He evidently does not believe, "that honesty is the best policy." Yet, some one has said, "A man who is honest for the sake of policy is not an honest man." Romans 12:17: "Recompense to no man evil for evil. Provide things honest in the sight of all men."

An honest business man, when honesty means "truth in word and deed," will not intentionally in any way misrepresent what he has to sell. He will not label a cotton garment with a wool label; such an one will tell the whole truth. People who do business on such a false basis must more or less at times have a guilty conscience.

It is said, "A man arose in an inquiry room and testified, "I cannot become a Christian because I sell second-class goods with first-class labels." Was he not right? Yet, he must be commended for not trying to hide his hypocrisy. Such persons fail to see that Judas-like, they are

selling their soul for a few pieces of paltry silver or, like Esau, for a mere mess of pottage. No unjust gain can atone for any dishonest act. If any one desires enlightenment along this line, they would do well to read carefully James 6:1-6; also, read Matt. 6:24-33. Here Christ is urging Christians should place the interests of the kingdom of God first. Then have we the clear and never-failing promise "that all other things shall be added unto us." Jesus wants us to exalt the spiritual above the material. He wants us to know that while making an honest living is just, right, and important, to make a life that is pleasing to God, advantageous to ourselves, and a real blessing to others is far more important.

Our Lord and Master wants us to tie our destiny in time and eternity with Him. Then we will be laying up treasures in heaven, which shall be our spiritual enrichment throughout the endless ages of eternity. Therefore, may men of every business give earnest heed to these words of the wise man written under divine inspiration: "Better is a little with righteousness than great revenues without right." "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Therefore, it will always pay to speak the truth, and live the truth; unto such Jesus will say some day, "Well done, . . . enter thou into the joy of thy Lord."

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THE LIFE WITH A PURPOSE

"For me to live is Christ, and to die is gain." Phil. 1:21.

"This one thing I do." Phil. 3:13.

A long time ago a great warrior, judge and leader of Israel said: "As for me and my house, we will serve Jehovah." This was a noble resolution; it showed a life with an aim, a purpose. Jesus was tempted. He had an aim, a purpose, and abided by it. Peter and John before the Jewish council said: "We can only speak the things we see and hear. Is it better to serve man than God? Judge ye." Such resolution will stand the test of conscience.

It is evident to any careful thinking and observing person that to an alarming extent there are many people who have no definite aim or purpose in life beyond the mere gratification of their instincts. They spend most of their time with trifles that have no relation to anything past, or to any plan for the future. Such people are like rudderless ships driven about by shifting winds.

Of these, large numbers turn to crime, some to seeking only pleasure, some to suicide, while many arrive at old age as a child that has played aimlessly all day and grown sleepy as night approaches. What a crying need there is for a vision of Jesus Christ and the excellency of the knowledge of him in the individual life!

If this could be realized men would become new creatures in Christ Jesus with definite aims and purposes in life. Their longing souls would then find the joy, peace and satisfaction which passeth all understanding, because they have seen the eternal.

The words of Paul, "For me to live is Christ, and to die is gain," spoken so sincerely, reveal a life motive so definite as to bring the whole life under discipline. Life needs a purpose, a fixed goal. Such a life has a powerful influence since all of its forces are engaged to reach its objective. Like the fire engine that races down the street, or the river that rises above objects in its path, it is invincible. Those who are moved by lofty purposes can never be permanently defeated. The Bible is filled with records of lives of victorious men who had noble and right objectives.

This fixed purpose in life stimulates deep thinking, something which is to be desired. One's thoughts and meditations are the result of what we have seen and heard or experienced, hence as we read God's word we learn of how man came into existence, that we are created in his likeness and his image. We learn of his will and purpose, of the fall of man, God's plan of redemption and of man's prospects for the future.

The secret of power in the lives of many great men was the conviction that they were needed. Thus God could use them to deliver his message. God had a message for the antediluvians. God revealed to Noah that he was the man to deliver the message. So also God spoke through Abraham, Moses, the prophets and Paul. These all knew on whom they had believed and were persuaded that he was able to accomplish his purpose. Seeing then that we are compassed about with so great a cloud of witnesses, we need to decide what we want to do, and to do it. It is important that every true believer should find God's will for his life. It is great to be saved, even if our knowledge of God's plan for our lives is imperfect. But it is important that we early find our relation to a life purpose, and when revealed, let us not fail through unbelief or because the task seems overwhelming. Think of the stars of the religious world: Luther, Mack, and the Wesleys.

When we can not see our way, let us trust and still obey. He who bids us forward go, can not fail the way to show. A definite life purpose may result in persecution, trials and problems. It did to others, and Jesus said: "The servant is not greater than his Lord."

The life of the great apostle reveals that his life was united in effort with others. There are in most cities a number of independent Christians who seem proud of their freedom, or that they own no allegiance to any organized body of believers. They go where they are led to go. For them there is no burden to carry, no responsibility to any organized effort. They render no direct service anywhere. Their efforts lack the unifying power of a life purpose and for that reason their efforts are to a large extent wasted.

There is nothing which can be presented to the mind of man that will give greater urgency in service, than to know that he has a part in an eternal plan. And so we sing: "A home in heaven, what a joyful thought, as the poor man toils in his weary lot."

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FAMILY BEATITUDES

Blessed is the family that honoreth the Lord;
 That loves to worship side by side with hearts of one accord.
 Blessed are the parents who will ever lead the way,
 And bring their children to His house upon the Sabbath Day.
 Blessed is the family that finds no greater thrill
 Than joining hands in Christian love to do the Master' will.
 Blessed is the family that daily bows in prayer,
 And of the increase from their toil will give the Lord His share.
 Blessed is the family that taketh great delight
 In making of their home more than a shelter for the night —
 Blessed is the family whose circle is complete;
 That finds in one another a companionship so sweet.
 Blessed is the family that bears a common load,
 Or laughs and plays together as they travel on life's road.
 Blessed is the family where peace and joy abound;
 And where distrust or greediness are never to be found.
 Blessed is the family that maketh God their choice —
 In whatsoever plans they draw will listen for His voice.

Selected.

FRIENDSHIPS

That cost us the approval of our consciences are too expensive to keep.

That do not make us ashamed of our worst soon make us proud of our worst.

That do not inspire us are not worth keeping.

That do not cost us anything do not contribute much.

That endure must have more than whims for foundations.

That rise to great heights must be willing to go to great lengths.

That mean the most are those that can endure the years.

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Sin has many tools, but a lie is the handle that fits them all.

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God often tries us with a little to see what we will do with a lot.

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“God will mend a broken heart if you give Him all the pieces.”

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It is better to be faithful than famous.

LOST SOULS

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out on their devil-be-grit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost! and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briers, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads

of tormenting devils, the shrieks of the damned, "a horrible tempest," ten thousand thunders! *LOST!* *LOST!!* *LOST!!!* The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are LOST.

Sel. Sister Eileen Broadwater

KEEP WARM

Doctors tell us that when the body becomes chilled, the ever-present germs of various diseases find their chance to develop. To keep warm is one of the soundest rules of health. The analogy holds good in spiritual things. When faith and love grow cold, temptations attack the soul in ever-growing numbers. We must keep up the warmth of zeal and consecration if we are to be strong, healthy Christians. To exercise ourselves daily in service for God is a good way to keep spiritually warm.

DAILY DEVOTIONS FOR OCTOBER 1969

More Thoughts About Love

Memory Verse, Psa. 31:23 O Love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Wed. 1 — Psa. 26:1-12.

Thur. 2 — Psa. 31:1-24.

Fri. 3 — Psa. 33:1-22.

Sat. 4 — Psa. 34:1-22.

Memory Verse, Psa. 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Sun. 5 — Psa. 37:1-40.

Mon. 6 — Psa. 40:1-17.

Tues. 7 — Psa. 45:1-17.

Wed. 8 — Psa. 47:1-9.

Thur. 9 — Psa. 52:1-9.

Fri. 10 — Psa. 69:1-36.

Sat. 11 — Psa. 70:1-5.

Memory Verse, Psa. 70:4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

Sun. 12 — Psa. 87:1-7.

Mon. 13 — Psa. 91:1-16.

Tues. 14 — Psa. 97:1-12.

Wed. 15 — Psa. 99:1-9.

Thur. 16 — Psa. 109:1-31.

Fri. 17 — Psa. 116:1-19.

Sat. 18 — Psa. 119:41-48.

Memory Verse, Psa. 91:14 Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my name.

Sun. 19 Psa. 119:97-104.

Mon. 20 — Psa. 119:113-120.

Tues. 21 — Psa. 119:121-128.

Wed. 22 — Psa. 119:129-136.

Thur. 23 — Psa. 119:153-160.

Fri. 24 — Psa. 119:137-144.

Sat. 25 — Psa. 119:161-168.

Memory Verse, Pro. 3:12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Sun. — 26 Psa. 122:1-1.

Mon. 27 — Psa. 145:1-21.

Tues. — 28 Psa. 146:1-10.

Wed. 29 — Pro. 3:1-12.

Thur. 30 — Pro. 8:1-36.

Fri. 31 — Pro. 15:1-33.

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SUNDAY SCHOOL LESSONS FOR OCTOBER 1969

PRIMARY LESSONS

Oct. 5—Bondage and Oppression.
Ex. 1:18-22.

Oct. 12—God Prepares and Calls a Leader. Ex. 2:1-25.

Oct. 19—Judgment Upon Egypt.
Ex. 7:1-25.

Oct. 26—The Passover and Deliverance. Ex. 12:21-42.

ADULT LESSONS

Oct. 5—The Lord's Supper at Troas. Acts 20:1-17.

Oct. 12 — Paul's Farewell and Charge to the Elders. Acts 20:17-38.

Oct. 19—His Return to Jerusalem. Acts 21:1-22.

Oct. 26 — Paul Falsely Accused. Acts 21:23-40.

THE BIBLE STUDY BOARD

BIBLE MONITOR

VOL. XLVII

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NO. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

DISCIPLESHIP

In John 9, we have recorded the instance of Jesus giving sight unto the blind man. This was soon brought to the attention of the Pharisees who inquired how he had received his sight. Being dissatisfied with his answer, they again inquired of him, and even of his parents, how this took place. The man replied "Wherefore would ye hear it again? Would ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses disciples." John 9:27, 28.

Let us look at the thought of discipleship. A disciple is one who gives devoted adherence to the teaching of a master. We see the Pharisees were trying to heap scorn and contempt upon the man because of Jesus healing him. On the other hand it is quite evident that the Pharisees were proud to be called Moses' disciples. Some of the Corinthians were saying "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." I Cor. 1:12. They, too, were proud of those they followed, for Paul said, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" I Cor. 3:4. While it is wrong to have pride in one's heart, yet being a disciple requires that one be steadfastly loyal to his master.

How do we become disciples of Christ? In the schools of higher learning, one must make application and be accepted before one can start a course of study. With Christ, there is ever a standing invitation — "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Being a disciple has certain privileges connected with it. The greatest honor of the disciple is to have fellowship with the master. Jesus was with His disciples almost constantly. If it is a disciple's duty to devotedly adhere to the teachings of the master, so is it the responsibility of the master to reveal himself to his followers. This Jesus did, although on many occasions His disciples did not understand at the time. Later, even after Jesus had left them, they were made to remember and understand many things He had told them previously.

If being a disciple has certain privileges, then there must be certain conditions to be met to become a disciple. If the conditions to be met seem too restrictive, let us remember that "The disciple is not above his master, nor the servant above his lord." Matt. 10:24.

There must be faith in the Word, which speaks to us of God and His Salvation through Christ. There must be a desire to be obedient to the Word. We must realize that sin is displeasing to God and repent of those which we have committed. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." II Cor. 7:10. This godly sorrow will bring a willingness to renounce Satan with all the sinful pleasures and practices of the world. In confessing our sins and covenanting to be faithful unto death, we are then fit subjects for baptism.

Another condition of discipleship is that we must not let any person come between us and Christ. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." Luke 14:26. This hate is that which has no bitterness. All good men love their families, but if the families come in competition with Christ, He must have the preference. There have been instances where children have left or been driven from home, rather than give up their belief in Christ. Certainly no man ever hated his own life, but to be a disciple we should love Christ more than our very life.

Then "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27. It is plainly evident that there will be a cross for each one who comes to Christ. We are fore-warned in the following verses that we are to consider, to count the cost, lest we fail and be mocked. Not all of Jesus' disciples were crucified, yet each had a cross. A cross is something which is heavy to bear. Our cross could even be the ill-will of those about us who are worldly. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

There must be a forsaking of all those things that come between Christ and ourselves. "Whosoever he be of you that forsaketh not all that he hath, he

cannot be my disciple.” Luke 14:33. We are reminded of the rich young ruler who came to Jesus inquiring what he must do to have eternal life. He had kept the commandments, but he lacked one thing—a willingness to part with his possessions, therefore he couldn’t follow Jesus. In contrast to this Paul said, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Phil. 3:8. Jesus demands that which stands between He and us, whatever that may be. Are we withholding anything?

If we are His disciples, it will be evident by our bearing fruit. Gal. 5 speaks of the works of the flesh and follows this by giving nine fruits of the Spirit—“Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” These fruits of the Spirit were most evident in Jesus’ life. Are they in ours? “Bear much fruit, so shall ye be my disciples.”

If we are His disciples, we will continue in His Word. We are not to be as the “stony ground” hearer in the parable of the sower. He heard the Word and received it with joy, but when trouble and persecution came because of the Word, he gave up. May we be true and faithful! “The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” Heb. 10:38.

If we are His disciples, others are going to know it. “By this shall all men know that ye are my disciples, if ye have love one to another.” John 13:35.

Will ye also be His disciples?

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GOD’S MINORITIES

During the time Noah was building the ark, he was very much in the minority — but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority — but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority — but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority — but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority — but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority — but He won!

—The Christian Witness

GOLD AND COSTLY ARRAY

It may be thought that Christians need not concern themselves about outward adorning. Our Heavenly Father has concerned himself about it. He has given us specific instructions. Have you been converted? Have you been born again and do you belong to the family of God by right of adoption? Hear him: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I Peter 3:3. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; (becoming godliness) not with braided hair, or gold, or pearls, or costly array." I Tim. 2:9. Christians must separate themselves from the world and its vanities in attire as well as in life: "As obedient children, not fashioning yourselves according to your former lusts in your ignorance." I Peter 1:14.

"And (henceforward) be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:1. That is, do not fashion yourselves according to the corrupt customs, sinful pleasures or practices of the world as the carnal mind does. "Because the carnal mind is at enmity against God: for it is not subject to the law of God." Rom. 8:7. Jewelry, costly array, and bodily display of any kind is emphatically of the world and the world loves its own.

When the soul once longs for Christ and his humble ways in preference to "the lust of the eye and the pride of life, which is not of the Father, but is of the world, then, instead of serving carnality, will it seek to do the things that will please God. The outward is an index of the inward. The tree is known by its fruit.

Christians are commanded to love and serve the Lord, shunning every appearance of evil. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John 2:15.

Selected from Brethren Tract Committee

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LITTLE FOXES

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song of Solomon 2:15).

From time immemorial the fox has been to us an embodiment of speed and cunning, and these, incorporated with endurance and resourcefulness, made him a worry, a plague, a pest and a downright nuisance to man. We excuse his depredations as long as he stays away from us, saying, "Oh, well, he is just a fox and has to live." However, when he gets into our chicken coop he becomes not just a fox that has to live, but a menace, something evil, a threat to our property and peace of mind.

The old foxes out for food for themselves and their young are harmful, we know, and we do something about them, but the little foxes in their play either escape our attention or are dismissed with a smile, or just ignored. They seem little and attractive, so why worry about them? Why do we never stop to realize that small evils given the proper nourishment grow and in time become big evils?

It is the little foxes that spoil the vines. In the church we generally do something about it when a big fox threatens to gobble up a bunch of grapes. But do we stop to consider what happens to all the bunches of grapes if the little foxes are allowed to romp and play and destroy the vine?

The destruction of property, the taking of human lives and the destruction of the bodies of men, women, and children, we think to be terrible, and they are terrible to the highest degree; but there can also be devastation, even carnage, within our own lives and souls—a devastation that has been caused by the little foxes that so delight in spoiling the vine, the little foxes that crawl into lives so unobtrusively, that stayed hidden so cleverly, that slowly and surely have taken nourishment from our souls and minds, that now have become so incorporated into our very existence that it is hard to distinguish between the foxes and our own souls.

Just because they seem harmless, how many of these little fellows are we feeding in our own back yards, hoping that the fence of our supposedly good works will keep our neighbors from seeing them! The little foxes are sly and crafty. They sneak in when we are off guard, yet sometimes we even open the door, making the way easy for them. There are so many of them—mental and spiritual laziness, malice, discord, slander, backbiting (that is the scriptural word), vindictiveness and many others. Feed any of these in your back yard even a little while, and before you realize it they have entered your house,

your home, your heart.

Probably one of the most sneaking and soul-decimating little foxes that can come into our lives is hatred. It may be hatred of those we have wronged—wronged maybe only in our minds. It may be hatred of those who we feel are in some way our superiors, hatred of those possessing attributes we ourselves lack, hatred of those in positions or offices we feel we could fill efficiently; but no matter how it starts, hatred can grow into an all-consuming fire that burns out of all the good impulses he ever had. It can become a wall between man and God, a wall that he, not God has erected. It can start as a very small thing and quickly and surely grow larger, and finally become the dominant factor in one's life. Feed hatred all the vile things ever; feed it gossip; refuse to entertain the idea that possibly and quite probably we ourselves are wrong, that the other fellow under no circumstances could be right, and you have let a little fox into your life. Is it possible that we fail to see, or perhaps refuse to see, that the little fox of hatred can become a big fox and within us a terrible corruption? Do we, while having this corruption within us, look with disdain on him who sold his birthright for a mess of pottage? If we do, we are not realizing that we have sold our birthright and failed to collect even a mess of pottage!

We know we would be foolish to hold a hand in a flame of fire until the whole hand was consumed. In fact, we would not and could not do it. Are we then any the less foolish to allow a hatred, or any other destructive force, to consume or destroy within us all the good and true that should be used in the glorification of God, in the support of the church, and in co-operation with our fellow Christians?

Are we as Christians letting our crusade against all that is evil, our striving to elevate all that is good, beautiful, sublime, and righteous, come to an ignominious defeat just because we tolerated a little fox, let him enter our lives and therefore destroy the vine?

If we entertain evil ideas, nurse and coddle pet peeves or shortcomings, and feed hatred, suddenly the whole spiritual structure, a work of years, tears, struggles, and sacrifice, comes tumbling down.

If the little foxes are allowed to spoil the vines, what becomes of the vineyard?

Selected

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God calls men when they are busy, Satan when they are idle.

THE CHIEF CORNERSTONE OF SOCIETY

Any fashion or custom, of whatever propaganda, which makes for the degradation of American womanhood strikes at the chief cornerstone of society. We would not be understood to exalt womanhood above religion, nor above the home, but if we have religion, if we would build the church, if we preserve society and make permanent the institutions of civilization, we must have the home; and to have the home we must have the woman—a discreet, pure woman.

Modern fashions in dress have reached the point where they menace the modesty and integrity of our American womanhood. Good people everywhere, not only in the church, but in the social and business world, are appalled at the indecencies in modern dress. It seems unthinkable that on the streets, in the church, in society, everywhere, multitudes of women are dressing as only the lowest and most base and godless women dressed a few years ago.

The Holy Scriptures admonish women to be discreet, to be chaste. Modern dress has certainly flung away discretion, and discretion is the strong picket post and guard to protect chastity. Those who cease to be discreet are likely to become unchaste. The time has come when there must be the most positive and resolute protest against those fashions in women's apparel that ignore discretion, that are unchaste, unbecoming, and an affront to all good taste, modesty, virtuous sentiment and conviction.

One of the startling features in the rampage of immodest dress is the fact that it by no means confines itself to the low and vulgar classes in society; neither does it stop with the wealthier classes who have always claimed extra privileges in dress and conduct. But the modern styles, so out of harmony with true modesty, have invaded all circles of society. And women whom we believe are chaste, and certainly are supposed to be Christian, have become victims of styles which are entirely out of harmony with the spirit of discretion and Christian propriety.

Not only godly parents, but all parents who protect their homes should make war against modern fashions in improper and suggestive dress. The matter has become too serious to be ignored. All good people, Christian and otherwise, should protest against the high tide of immodesty which is cursing our nation and hindering the progress of true morals and genuine Christianity.

Sel. from Pentecostal Herald

REVIVAL--WHEN DO WE NEED IT?

It is very evident that we need a revival:

- When it is easier to stay at home from church than to go.
- When it is easier to go to our place of work than to the house of God.
- When it is easier to be critical than kind.
- When it is easier to be late to church than on time.
- When it is easier to read fiction than the Bible.
- When it is easier to shirk God-given responsibility than to do it.
- When it is easier to support the club than the church.
- When it is easier to sleep in church than to stay awake.
- When it is easier to grumble than to praise.
- When it is easier to gossip than to witness.
- When it is easier to condemn souls than to pray for their salvation.
- When it is easier to sit in the back seats of the church than in the front ones.
- When it is easier to hold grudges than to forgive.
- When it is easier to be worldly than holy.
- When it is easier to withhold our tithes and offerings than to pay them.

Selected.

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WHICH ROAD?

Many years ago I had a dream about the broad way and the narrow way. We read in Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

I thought when I came to the two ways, which one should I take. I knew as a child of God that the Bible tells us that a child of his belongs on the narrow way, for the broad road will lead to destruction. When I came to the two ways the broad way was so crowded, but on the narrow way that leads to life were very few people. I thought, Oh, how true the Bible is! I was so glad I had made this way my choice. Those on the broad road seemed happy but I wondered if they were really happy. They had nothing to look forward to, they had made no preparation for this journey. They had lived a life of

pleasure, wordly entertainment, and followed all the fashions of the day but never thought of a life hereafter. I watched them it seemed a long time, but the more I watched, the more I realized that deep down inside they were not happy for they seemed to me to be searching for something to hold on to. I was so happy I had the Dear Lord, that I had lived for Him and I knew I would have a part in that beautiful Home he had gone to prepare.

We have trials and tribulations and often sorrow comes into our homes. We know the Lord bestows the best if we as His children will try to do His will. If we obey Him He will guide us safe home.

I was made to wonder as I was watching this large crowd on the broad way if they did not wish they too were on the narrow way. But they were so proud, dressed in all the fashions of this world, never thinking what they will reap at the end of the road. But the Dear Saviour has made the way so plain. Still they were not willing to forsake the worldly pleasures and live a God planned life. I wanted to talk to them but they had no time as all seemed to be in such a hurry. The people seemed to think I was old fashioned, the way they looked at me.

I was so glad when I awoke, there were no lights and no people so I realized it was just a dream. I thank the Heavenly Father I had this dream. His presence was so near. Now I want to live closer each day so when He calls me Home I will be ready, and I pray that my life may be a light to guide others from that board road before it is too late.

SIS. E. M. ALLTUS
MODESTO, CALIF'

The previous articles, "The Worldly Church" were written by Sister E. M. Alltus and were not "selected" by Sister E. M. Alltus as indicated. However the poems were selected. —Editor

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Are you tempted and tried? Thank God for it. Your faith undoubtedly needs strengthening and God uses temptations and trials as a means to do it.

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Read the Bible daily; meditate on its glorious truths; live out its great precepts; and obey its commandments. You can find no better, surer, and more perfect guide. It is God's guide-book for man.

THE GREAT ALTERNATIVE

Will ye also go away? . . . to whom shall we go?—John 6:67, 68. Jesus in His early ministry was exceedingly popular. People by the thousands followed Him because of the miracles He performed, because of the wonders He worked, and because of the teaching He gave. Jesus fed the five thousand with five loaves and two fishes beyond the Sea of Galilee, and returned to Capernaum early the next morning after spending the night in prayer. The eager multitude in their search for Jesus found their way back to Capernaum. Jesus used this occasion to give one of His greatest recorded sermons, in which He presented Himself as “the bread of life.” John 6:32-65. As was common in the experience of Jesus, there were many things which He spoke that were very difficult for the multitude to understand. Therefore, because they considered His words as hard sayings, large multitudes of people turned back and followed Him no longer.

When Jesus saw what was happening with the people, and perhaps, also noticed the perplexed look on the faces of the Twelve, He turned to them with this question, “Will ye also go away?” Peter answered with another question, “To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God.”

Jesus, as in the days of His ministry in Galilee, invited everyone to follow Him. Many have followed and many are following Him. But it is also true that many have turned and are turning away from Christ. It is easy to do as the multitude, but it is altogether impossible to find anyone else to whom to turn, from whom we can receive eternal life. The Bible is not as some philosophers of religion have tried to make it appear, a story of man's effort to find God. It is a story of God, through His tender mercy, endeavoring to save fallen man. In many places throughout the world there are expressions of man's effort to satisfy the inner cravings of the soul by various means of religious activity. Rocks that once were altars, and columns that once were pillars of temples remind us that people who were misled thought they were pleasing God or their gods through external means. Jesus invited the multitude, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

The same question that faced the Twelve also confronts us in many ways during life's experiences. Jesus was sinless in His character. Pilate confessed that he could find no fault in Him. Jesus was the eternal Son of God come in the flesh. He was perfect God and also perfect man. Although being bound to all the limitations of the flesh, He lived above the temptation of sin. In a

meeting of one thousand two hundred men, a minister, in an effort to uphold Christ, asked the people to give what criticism they had of Christianity. Some of the objections given were: too many hypocrites in the church, preachers don't preach the Bible, Christians are inconsistent, preachers are serving for money, and don't believe the Bible. As the objections were given, the minister in charge wrote them on the board until there was a total of twenty-seven. Then the minister said, "You have criticized the preachers, the church, the members, but you have not criticized Christ. It is Christ whom I want to preach to you."

Jesus was not educated in the rabbinical schools of His day. He was considered by the religious leaders as being unlearned and therefore not in a position to teach. However, after He spoke, the people were astonished at His doctrine, because He spoke as one having authority and not as the scribes. It was also said that the multitude wondered at the gracious words that proceeded out of His mouth. Christ's enemies confessed after they returned from their effort to trap Jesus in His words, "Never man spake like this man." Christ presented Himself as the Good Shepherd, the Door of the sheepfold, the Bread of life, the true Vine, the Resurrection and the Life, the Light of the world, and the Way, the Truth, and the Life. And further, there is no approach to the Father except through Him.

When men turn from Christ, they leave the greatest Character, the greatest Teacher, and the only Saviour. When men turn from Christ, they go away from the One who alone is able to remove the barrier of our sin which separates us from God. When men turn from Christ, they leave Him who is able to give peace of conscience through His atoning work on the cross; they leave the best possibilities for life and the only hope of life eternal with God.

Peter answered the question of Jesus by saying, "To whom shall we go?" The greatest tragedy in human experience is to leave Christ, the only Source of life. In Colossians, Paul refers to Demas as a follower of Christ. In the second epistle to Timothy, Paul said, "Demas hath forsaken me, having loved this present world." There are many things in life's experiences that stand as a constant temptation to turn us away from Christ. Peter could have turned back to Judaism with its sacrificial worship and its ceremonial cleansings. Matthew could have turned to the receipt of custom to collect taxes. James and John might have gone back to fishing. In America we don't face the temptation to turn to heathen superstitions, but the impact of the world upon our lives is becoming increasingly greater. We have many advantages for spiritual development that our forefathers did not have. However, the world is also making appeals to us in many areas of life that our ancestors did not face.

Solomon set out to experience or enjoy all that the world had to offer. He tried the wisdom of this world; he tried all kinds of knowledge; he tried wine, mirth, pleasure, riches, and as he expressed it, he withheld nothing that was pleasing to himself. As he concludes the book of Ecclesiastes, he declares that "All is vanity and vexation of spirit." Therefore, "hear the conclusion of the whole matter: Fear God, and keep his commandments."

A crisis comes when a person formally renounces his faith in Christ. But often it is the result of a person's gradually losing out in his Christian life. Seldom does a person get gray over night. A tree falls in a storm. However, as you examine the trunk you will find that dry rot has been eating away the heart of the tree for years. A mother asked her little son the morning after he had fallen out of bed if he had slept too close where he had got in. "No," was his reply, "I was sleeping too close where I fell out." The person who is tempted most to follow the course of the multitudes, is the person who endeavors to serve God, and at the same time is striving to win the favor of the world.

To whom shall we go when the burden of sin rests heavy upon the soul. On the day of Pentecost the multitude asked, "Men and brethren, what shall we do?" Peter pointed them to Christ through whom they could receive the remissions of sins. Martin Luther in his early life felt the condemnation of sin bearing down upon his soul. He entered the monastery and followed a severe pattern of self-discipline. He entered college to study theology, and all the time he became more conscious of the need of his soul. Through his studies he came to a realization that of himself he was undone and that in Christ there was forgiveness for his sin. The beauties of nature often serve to lift up our spirits in time of discouragement, but Christ, alone through His finished work upon the cross, can renew our hearts by removing the burden of our sin.

To whom shall we go in times of affliction and tribulation? Many professing Christians endeavor to carry their own burden, and forget the advice of Peter. "Casting all your care upon him; for he careth for you." After Job experienced the great loss in his life, he arose and said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Faith cannot be defeated by any circumstance, when that faith is in Christ Jesus.

To whom shall we go when we feel the inner impulse of the Spirit for a richer life of service to God's kingdom? We often come to a realization of our lack of accomplishment. Paul urges us to forget those things which are behind, and reach forth to those things which are before.

To whom shall we go when we come to the end of life's journey? What will give us faith when we pass through the valley of the shadow of death. Outside of Christ, death means only sorrow, disappointment, and suffering. In Christ,

death is a release from the burden of this life and the entrance into the presence of God in glorious bliss. Paul said that for him "to live is Christ, and to die is gain."

There are many religions, but only one way of salvation. There are many philosophies, but only one faith. There are many great men, but only one perfect Man. There are many theories, but only one hope. It is easy to turn away, but to whom shall we go? Christ alone is our Source of life, hope and immortality. Christ alone has the words of eternal life.

Sel. from Christian Monitor

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AT THE POOL

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years." John 5:2-5.

Bethesda was, perhaps, a Convalescent Hospital or Rest Home for the elderly. Today there are health Spas in various parts of the world. A spa is a spring of mineral water and is so-called after a spring of mineral water in Belgium.

There is a famous place in France by the River Pau called Lourdes. This is considered a sacred spring. Many take pilgrimages there to be healed. These waters are credited with miraculous cures.

Hot Springs National Park in Arkansas has a thermal spring that flows from the base of Hot Spring Mountain at a temperature of 135 to 147 degrees. These waters are noted also for curative and rejuvenating powers.

New Mexico, too, has numerous mineral springs where people go for health giving baths.

The man that John tells us about had been sick for thirty-eight years. When Jesus saw him lie, and knew that he had been now a long time in that case He saith unto him, "Wilt thou be made whole?"

The impotent man answered Him, "Sir, I have no man, when the water is troubled to put me into the pool: but while I am coming, another steppeth down before me."

Jesus had walked past many of the others before He reached this man. Why did He not heal them all?

He healed all manner of sickness and disease among the people. they brought unto Him all sick people that were taken with divers diseases and torments, those possessed with devils, thos that were lunatic, those with palsy; and He healed them all. Matt. 4:24-25. Again in Matt. 9:2 they brought a man sick with the palsy and Jesus seeing their faith healed him.

To the woman who touched the hem of his garment, He said, "Daughter, be of good comfort. Thy faith hath made thee whole."

The leper told Jesus, "If thou wilt, thou canst make me whole." Jesus answered, "I will. Be thou clean."

Blind Bartimaeus cried, "Jesus, thou Son of David, have mercy on me." Jesus asked, "What wilt thou have me to do unto thee?" He answered, "Lord, that I might receive my sight." Jesus told him, "Go thy way. Thy faith hath saved thee." Immediately he received his sight and followed Jesus in the way. Mark 10: 46-52.

But in Luke 6:7 when Jesus was in his own country they doubted his power, and He said He could do no mighty work there. He did lay his hands on a few sick folk, and healed them.

We come again to the question of why He did not heal them all. Can you not picture the scene at the Pool of Bethesda? What a shoving and pushing to get to the water first! Each thought only of himself. Don't you suppose that if one of those sick people had reached a helping hand and put this impotent man in the water that they would both have been healed? I think they would have been.

The faith of those that brought the sick to Jesus was rewarded. Jesus said, "I have compassion on the multitude." He healed them all.

It is more than just wishful thinking. It is faith in action. Charity or love puts others first. Someone has said, "If you help your neighbor cross the stream, Lo! you are on the other side also."

I believe Jesus knew that the others at the Pool were thinking only of themselves and getting to the water first. He went to the one who could not help himself. The impotent man did not know that it was Jesus; but when Jesus told him, "Rise, take up thy bed, and walk." Immediately the man was made whole and took up his bed and walked.

Later, when Jesus found him He told him, to sin no more lest a worse thing come upon him.

When Jesus healed he healed the whole man. He told many of them first, "Thy sins be forgiven thee." He seeks out the sin-sick soul. David said, "He restoreth my soul."

Many people travel far and wide seeking health. We have tried the rest, now try the best. Let us dip daily into the Pool of Truth, (the Bible) to cleanse and renew our souls.

God be merciful unto us and bless us and cause they face to shine upon us. That thy way may be known upon the earth and thy saving health among all nations. Psalm 67:1, 2.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. III John 2.

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YOU ARE ON TRIAL

Some one has asked, if you were on trial for being a Christian would there be enough evidence to convict you. Someday we will be put on trial at the Judgment Bar of God. How will the evidence be? Will God find us full of "love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." Gal. 5:22-23. Will the Judge find us hating someone when we should love him? Will the Judge find us empty where we should be filled with sweet peace and joy and His Holy Spirit? Will He find us discouraged when we should be filled with faith? Will we be found full of idle talk and light mindedness where we should be filled with soberness and concernment? Do we go places where we would not want to be found just because others go there? Do you dress like you do because someone else does? Will the Judge find us reading His Word and living a life of prayer or will that be neglected and forgotten? Do we talk to others about things that build up our spiritual life? Do we pray for and with one another. Teasing is something that Satan uses to destroy the work of the Holy Spirit instead of encouraging someone. It brings discouragement to the one that is teased.

If you have problems that face you in life go to God in prayer and be patient and He will reveal His way to you. We want to be humble and obedient to whatever he tells us to do. Let us prayerfully look over our lives and see if we will stand the trial.

Sel. by SIS. REBECCA BECK

COME

There are many words in the Holy Bible that appear quite often. The word "come" is one of these words. It is found quite frequently in both the Old and the New Testament.

In the New Testament Jesus himself cried out, "Come unto me." In the Old Testament, the prophets cry was "come."

The Bible nearly begins with "come" when God said unto Noah, "Come, thou and all thy house, into the ark." The Bible concludes its last "come" in Revelations 22:17, "And the Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

From time immortal, God has bid people to come unto Him. It is our responsibility to listen to the Spirit directed preaching of the Word. When the invitation is given to "come," and to follow Him, we should obey. His Spirit will not always say "come."

The din and allurement of the world is stopping the ears of the people to the voice of the Spirit and the voice of God. They prefer to hear those things that tickle the ear and do not reach the heart. The old Prophet Isaiah admonished with these words, "Incline your ear and come unto me, hear and your soul shall live."

People are inclining their ears to the T-V. To the things of the world, to the allurement of Satan. They are deafened to the things of God. Just as sure as people turn their ears from God's "come," their ears will hear God's pronouncement, "Depart from me, I never knew you."

One time the disciples of Jesus asked Him where He lived. His answer was, "Come and see." They obeyed Him. If each soul on earth could have an experience with Christ, in all His beauty, in all His power, in all His compassion, in all His majesty, once each came to Him, they would never leave Him.

But to experience Christ in your life, you have to "come" to Him. We can never get rid of our burdens, our sins, our unrighteousness by ourselves. We must come to Him and when we do, He will in no wise cast out or away. He will bear our burdens. We are to cast all our cares on Him for He careth for us. To cast, we first must "come."

Jesus invites us to come and eat and drink. We dine, we eat and drink, naturally, for strength for the physical. Christ invites us to "come" and dine and eat and drink of the Spiritual for the strengthening of the inner man.

Every individual in this world is hungering and thirsting for something. The world leaves them thirsty and hungry. But when they "come" to Jesus they shall be filled.

Jesus one time said, "Come unto the marriage." "Come and hear." "Come and see."

What are we doing with these warm and welcome invitations of the Lord? Are we accepting them or rejecting them?

The need of the world today is Jesus Christ. There would be fewer hippies, beatniks, less lawlessness, more love and more kindness in this old world if more people would "Come" to, and stay with Jesus.

With all the rejection of the Master, He still continues to plead and say, "Whosoever will, let him come."

May God help the sinner, the unbeliever, the evil doer to "come" to Christ while the door of mercy still stands ajar.

BRO. PAUL R. MYERS,
BOX 117, GREENTOWN, OHIO

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HE WAS SOMEBODY'S BABY

Dear Parent . . .

That man who asked you for a "handout" the other day . . . did you get a good look at him?

He probably looked like any other tramp to you. A red face, seamed and lined from years of suffering and hardship, covered with a three days' stubble . . . eyes bloodshot and shifty . . . threadbare clothes, torn and ripped, and undeniable filthy . . . shoes (if you could call them that) worn to tissue-thinness by his aimless wanderings in the city. You noticed the dejected slump in his shoulders, the clumsy fumbling of his grimy hands, the barely audible mumble of his voice as it came to you through yellowed and broken teeth.

All of these you probably "took in" at a single glance. But, no matter how observant you were, you did not see him at all! What you saw was only the house he lives in, much the worse for wear. The real person you did not see.

Once that person inhabited a body as young and clean and sweet as that of your own child. Once he manifested the innocence and exuberance now seen in your youngster. Yes, dear parent, that tramp—filthy, homeless, and friendless—once was a little child. Perhaps he even went to Sunday school.

Obviously something happened somewhere along the line. Not all at once, of course, but gradually, imperceptibly. Maybe his parents lost interest in going to church. Then, because children always follow the example of their elders, he lost interest in Sunday school. His attendance became sporadic, then stopped altogether. Perhaps his parents no longer cared. They were too busy having a good time. Perhaps they said, "Let the child make his own decision." And the child, treading in the footsteps of his parents, decided against God.

Look at him today. If his parents could have seen the future, how zealously would they have guarded his spiritual prerogatives—his right to a saving knowledge of the Lord Jesus Christ!

Today the tramp is hard, cynical, embittered. A few short years ago he was soft, tender, ripe for the Gospel of God's love and grace.

Parents, we don't mean to say that every child not in Sunday school will turn out to be a tramp. Nor will every child not in Sunday school grow up to be a criminal. BUT—and we must face these facts squarely—vagrancy and crime are on the increase at a horrible rate.

Do not sin against your child. Give him every encouragement in things spiritual. Take (don't send) him to Sunday school every Sunday. Urge him to read God's Word, and to pray every day . . . and be sure you set the example.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

What your child will be ten or twenty years from now depends upon your care over him today. "Train up a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6).

Selected

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Conformity to the world has in all ages proved the ruin of the Church. It is utterly impossible to live in nearness to God and in friendship with the world.—Rowland Hill

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Pride is to character, like the attic to the house—the highest part, and generally the most empty.

THE COMMON SALVATION

Jude 3

There is one subject that should engage the earnest attention of every living person, and that is God's salvation. No topic in all the world is so vitally important as this, for one's eternal destiny is determined by one's heart attitude toward the provision God has made for his soul through His Son, Jesus Christ. Yet, it is a topic that is rarely considered by the greater number of the world's needy creatures. Satan has blinded the hearts and minds of his victims so that the light of the glorious Gospel may not shine into their darkened hearts, that they might be saved.

Folks will gladly discuss with you anything that pertains to their physical welfare, such as vitamins and calories. But, when one mentions their spiritual welfare, their eternal souls, they immediately try to change the subject. Suggest to your neighbors how they might save money, and they prick up their ears; but try to inform them how they might save their souls, and they quickly disperse. Converse about governmental blunders, and they will heartily enter into the conversation with you, even though they may know no more than you do about it; but start to tell them of the perfect government of the kingdom of God, and of the King of kings and Lord of lords and they remember something that needs their immediate attention.

But it still remains true, that the greatest subject that can engage men or angels is this great salvation that God has provided for all mankind through His Son Jesus Christ. The aspect which we are interested in particularly is its accessibility to every creature in the universe. It is a common salvation. This fact is revealed inasmuch as it is provided for all. Provision was made on Calvary's cross for all the whosoever the world over. Whoso ever will may come to the cross of Christ and find forgiveness of sin and that peace with God that passeth all understanding. The blood of the infinite Son of God, shed upon that tree, suffices for that world for whom Christ died.

Not only is there universal provision made in this common salvation (depending of course, upon the individual's receiving of this gratuitous provision), but it is a salvation which is adapted to all. Whether one is poor or rich, learned or ignorant, black or white, weak or strong, this salvation perfectly meets his need. Having been designed by the very same One who created us, it is only natural that it is perfectly adapted

to each of us. The watchmaker, who skillfully put all of the fine intricate parts together, is certainly qualified thereby to repair the watch when it needs it. No one knows more about its inner complexities than he. Our great Creator on Calvary's cross became our Saviour, and we can be sure the salvation He procured there meets every need of these complex lives of ours.

Finally, this great salvation is offered to all. When Jesus was talking to Nicodemus He declared something that must have startled that Jewish mind. He said to this teacher of the Jews: "For God so loved the WORLD, that he gave his only begotten Son." Christ declared that God's loving provision in His Son extended far beyond the borders of Israel; in fact, it was a universal provision. There are no racial barriers, no preferences in this great salvation; for, as Paul says, "There is no difference: for all have sinned." And all sinners need the Saviour. Jesus is for all. The most righteous person or the most outrageous sinner will find in Christ his Redeemer; for all need this salvation. In Adam ALL die, and it is only as one is in Christ by faith that he shall live eternally.

Truly Jude was inspired of the Holy Spirit, as all the writers of all the Bible were, when he called the provision God has made for all, a common salvation. But it is uncommonly strange how this great salvation is neglected! In connection with this common neglect we must remember the solemn words found in Hebrews: "How shall we escape, if we neglect so great salvation?" This is a question that God Himself cannot answer, for there is no escape for those who refuse to accept the Saviour.

Selected

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Faith makes all things possible, and love makes them easy. Faith makes the Christian, but love proves him.

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The man who casts his lot with the "crowd," usually casts his lot where God is not.

Better is a little with righteousness than great revenues without right.—Prov. 16:8.

HOW ELDER SWALLOW VIEWED THE EARTHQUAKE

We had had a normal day until evening when three young married couples drove in for prayer. One couple was from the University at Davis and we had not met them before. They were very quiet at first but beamed when they began to feel the beauty of the subject: "I know whom I have believed—" from II Timothy 1:12. After a short visit, they left for their respective homes. My darling Ann and I were very tired and were soon in bed sound asleep. At 10 o'clock we were torn out of our sleep with what is almost indescribable. It could have been the end of time.

Our beds were rocking, there were thunderous noises, such as we have never heard before on this mountain, or anywhere else. Many thoughts rushed through our minds. First, could it be a thunderstroke; second, could it be a great plane crashing the sound barrier; third, could a skymaster have crashed in our yard, or were we dropping into nothingness?

God's word rushed to the rescue: "If God be for us, who can be against us?" (Romans 8:31). The house seemed to remain standing; we could hear no glass breaking. We seemed to be way out in orbit on this experience and would just wait it out until morning when we expected to see great fissures and perhaps our road would be closed. The thought of cave-ins was frightening. Would God ride out this storm with us? Ann and I, both in our eighties, were alone on this mountain.

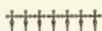
This moment took me back sixty seven years when a little group of U.S. soldiers was surrounded by 3500 blood-thirsty killers on the Island of Sulu Sulu in the Phillipine Islands in the Spanish American War. I was guarding prisoners and wondering if we would ever get help with our cable cut. Did anyone really care about us? I was acquainted with the Governor and was certain he would send help if he knew we were in trouble. I looked out over the sea wall and saw a speck of smoke on the horizon. Could it be help? Black smoke was increasing rapidly, now it was billowing high. Two ships under a full head of steam, the first bore the 13th Cavalry, the second was an infantry regiment. We were saved!

And right now, in 1969, does God care that much? We went back to bed quite shaken and had just settled down when another quake came, not quite so heavy, but just the same there would be much more damage.

When morning came, I set out to check the damage, and found none in our home. Then I checked my studio where I felt a large picture window would be gone, but again no damage. I was still sure our road would be closed but when I checked, I found not a cavity, nor had a rock come down. All the while there seemed to be a still small voice as in I Kings 19:12. Then I remembered Psalms 34:15: "The eyes of the Lord are upon the righteous and His ears are open to their cry." I admit that I am a cry baby and run to the Master with everything that goes wrong.

I feel that He pampers me very much. But last night the devil did not dare to lay a finger on little Ann and I. The dear Lord has never broken a promise with me yet and this time was no exception.

ELDER JAMES F. SWALLOW
SANTA ROSA, CALIF.



THE COMING ANTI-CHRIST

Ear Marks of the Anti-Christ System

According to II Thess. 2:3 the man of sin (the Anti-Christ) can not come on the scene without a falling away first. However, the system has been developing through the years. I Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This makes it clear that the falling away is a departure from the faith, which is the first ear mark of this emerging system.

How does falling away or departure from the faith manifest itself? By believing the philosophies of man, rather than the pure life giving Word of the end-time church leaders and their followers blind? II Thess. 2:10, Word of God. Men in the church turning to the wisdom of this world through higher education. God says in I Cor. 1:21, "The world by wisdom knew not God." Further in I Cor. 3:19, "The wisdom of this world is foolishness with God."

Church workers are being educated to be mixers with the world, rather than separated unto God. Missionaries are being taught to live and work with other missionaries, at the expense of the doctrine of God. Professions are being promoted today rather than the humble stranger pilgrim life as taught in the Bible. The emphasis is on service at the expense of obedience to the Bible doctrines.

The results of deceived teachers promulgating deception is evident in the

church. It is manifested by conformity to the world church (ecumenicity), rather than conformity to God. Pacifism, instead of non-resistance. This is why is received it seals the eternal destiny, Rev. 14:9-10. The last plea will be to influence legislators. Also moving into the political arena, by voting and encouraging others to vote. Having lost the Bible teaching on separation of church, and state, Rom. 13:1-7.

Without the above mentioned departure from the faith, the Devil could not set up the Anti-Christ. In Rev. 17:3 the woman (end-time World church system) is astride the beast (the end-time political system). We must conclude that the current dialogism and mergers are feeding into the stream of the end-time super structured church organization. Rev. 18 gives a description of the destruction of the religious system. Rev. 17:16-17 tells us how God will bring it to pass.

God is always fair with all people. He gives all people the invitation to come to Him, through Jesus Christ who gave His blood for remission of our sins. Acts 2:21, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Even though God gives this wonderful, loving invitation to the world, millions of people blindly follow blind leaders. Why are the end-time church leaders and their followers blind? II Thess. 2:10, "Because they received not the love of the truth, that they might be saved." Beloved reader, will you drift down the river of merging end-time religion into the ocean of eternal despair? Or will you respond to the call of Rev. 18:4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The end-time church is using her power in structuring the one world political system, which will be ruled by the Anti-Christ with Rome the capitol, Rev. 17:9. Dan. 9:27 and 11:45 would indicate that he will move into Jerusalem in the middle of the seven year tribulation period. More and more things are done on an international scale, world health organization, world banking is in the planning, world government is also in the making. According to Rev. 13:16-18 if men buy or sell they need the mark, name or number of the Anti-Christ. When this identification is received it seals the eternal destiny, Rev. 14:9-10. The last plea will be made by an angel flying through the midst of heaven to keep people from being ensared by this end-time system, Rev. 14:6-7. If people will take this last way out they will be killed, Rev. 13:15.

The only sane thing to do is come to Jesus NOW, "Today if ye will hear his voice, harden not your hearts," Heb. 4:7. Jesus will save you from the wrath which is to come.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

WHAT LACK I YET?

We have recorded in the Word the instance of a man coming unto Jesus in the interest of eternal life. Surely this is most commendable and Jesus treated him in a kindly manner. We have this recorded in three parallel scriptures: Matt. 19:16-22, Mark 10:17-22, and Luke 18:18-23. By comparing these verses, we find that he was quite wealthy, he was a ruler and he was a young man.

He came unto Jesus in a courteous and respectful manner, addressing Him as Good Master. He knew of Jesus for he came unto Him and he also knew the Word, for he had kept the commandments from his youth up. He seemingly had several of the characteristics for salvation. He appeared to be sincere, for he "came running." He was humble for he kneeled to Jesus. Perhaps most important of all was his inquiry, "What lack I yet?" Matt. 19:20. Is it any wonder that "Jesus beholding him loved him?" Mark 10:21.

We might question the motive for his coming unto Jesus. Did he, in self-confidence, come unto Jesus seeking His approval? If he did, he was about to be disappointed for He who has made us "Knoweth the thoughts of man." Did he come trying to tempt Jesus? We believe not. We conclude he had a sincere desire to assure himself of eternal life. We believe that deep in his heart he felt there was something which he had not attained and which he desired.

"What lack I yet?" We see he was not as the Sadducees who did not believe in the resurrection, for he desired eternal life. It sometimes is unusual for those who are younger in years to be concerned about the life hereafter, feeling there is yet plenty of time. It is perhaps more unusual for the rich to be thus concerned. This young man had that concern and *thought* himself

willing to do whatever was necessary to be assured of eternal life. May we not each profit by asking ourself "What lack I yet?" Are we as sincere as we should be? Are we willing to have eternal life no matter what the cost?

We see that Jesus was quite accessible to all who came unto Him. This young ruler came unto Him in a courteous manner and Jesus was just as courteous to him. But Jesus took this occasion to teach a lesson concerning God and His goodness. He would have this young man to know that He was the Son of God or else to not call Him good. "There is none good but one, that is, God." God is the source of all good.

In Matt. 19:16, the young man asks "What good thing shall I do, that I may have eternal life?" The young man inquires about having eternal life, but Jesus speaks of "entering into life." We may *have* eternal life through Jesus Christ, but we *enter into it* by obedience. Paul admonishes the Philippians to "work out your own salvation with fear and trembling." Phil. 2:12. Again, it was the diligent and faithful servants who were commended and told to "enter into the joy of thy lord." Does not the "joy of thy lord" represent eternal life? And is not diligence, faithfulness, and obedience necessary? We have peace and comfort in the contemplation of this joy.

Jesus told him to keep the commandments and he asked "which?" Perhaps he thought there was one great commandment which overshadowed the rest and which would assure him of eternal life. We should have an interest in all the commandments of God and a desire to do them. In answering him, Jesus then enumerated several commandments which have to do with our relationship with our fellow men. "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: And thou shalt love thy neighbor as thyself." Matt. 19:18, 19. It would seem that the latter commandment is a summation of the foregoing commandments. If we love our neighbor as ourself, we are not going to take advantage unto ourselves at his expense.

As Jesus told him of these commandments, his reply was "All these things have I kept from my youth up." Mark tells us that "Jesus beholding him, loved him." No doubt he was very careful in the keeping of the law, as were the Pharisees, obeying the very letter of the law. But Paul tells us in II Cor. 3:6, that the "letter killeth, but the spirit giveth life." Paul also said concerning the "righteousness which is in the law, he was blameless, but what things were gain to him, those things he counted loss for Christ," Phil. 3:6, 7. It is even possible that men may not commit great sins and yet come far short of the grace and glory of God. "What lack I yet?"

Then Jesus proceeded a bit further. "If thou would be perfect go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." This young man's downfall was his extreme love

of the world. We should think more of the heavenly treasures than of anything which this old world may offer.

Jesus on another occasion said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. We should hold the treasures of heaven far above the riches of this world. Can any of us truthfully say that our possessions, however little or great they may be, have no influence at all upon us? If our homes and possessions were taken from us, could we honestly say with Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." This man's besetting sin was his covetousness. Do we have that which would separate us from God?

Jesus also bade him to come and follow Him, to be in constant attendance upon Him as with the disciples. When he heard these things he went away sorrowful. If those who have riches can live above them, they can be a great help to the Lord's work: if not, but a hindrance. That thing that stands between the Lord and ourselves is what He demands of us for discipleship. May we have a contempt of those things that would separate us. May we trust Him for a happiness presently seen only by the eye of faith, but which shall reward us abundantly for our poor efforts here below.

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THE HEAD VEIL

(This article written by David Metzler, of Nappanee, Ind. and was printed in the "Gospel Messenger" of December 7, 1912.)

The design of the head veil for the woman, as taught by Paul in I Cor. 11:1-16, is beautiful, if properly understood. We need not to consider arguments offered against it, since Paul's reasons for it are clear, and those who want the truth may have it.

The first reason assigned is headship. The order is stated thus, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). This is God's arrangement, not man's. If the man prays or prophesies with his head covered, he dishonors Christ, his Head. "Every man praying or prophesying having his head covered dishonoreth his head" (v. 4) He therefore, uncovers his head in honor to Christ. His uncovered head is a sign that he recognizes Christ as his Head, his authority, and that he is subject to Him.

If the woman prays or prophesies with her head unveiled, she dishonors the man, her head. "Every woman praying or prophesying, having her head unveiled, dishonoreth her head" (v. 5). She, therefore, veils her head in honor

to the man. Her veiled head is a sign that she recognizes the man as her head, her authority, and that she is subject to him.

This headship was designed by God in the creation. Paul does not say one word about the fall of either the man or the woman in connection with the veil. He bases no argument upon the fall; we, therefore should not. He bases his first reason for the headship upon the order in which the sexes were created. "For the man is not of the woman, but the woman of the man."

Paul's further reason is based upon the purpose of the creation of the woman. "Neither was the man created for the woman, but the woman for the man." Since the woman was created of the man, "Bone of his bone, and flesh of his flesh," and for him, "A help meet for him," he, therefore, is her head,—so designed by God in the creation of the sexes.

"For this cause (headship designed by God in the creation) ought the woman to have a sign of (the man's) authority on her head" (v. 10).

It is a sign that she accepts her God-appointed place, and is, therefore, in favor with him. Since she accepts her God-appointed place, the veil also becomes a sign of her authority to pray and prophesy.

This headship is not arbitrary. It is in perfect accord with nature. The woman, naturally, looks to the man as her protector, defender, and provider, in whom she can trust, to whom she can look for help, sympathy, and love, one in whom she can confide. The man, naturally, looks to the woman as the one who needs his help, protection and care. This relation is stamped upon our nature, and we can not help but respond to it. Here is the bond that unites the sexes. It is God's plan. Destroy it, and there will be disorder and confusion.

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The second reason assigned is, "Because of the angels." "For this cause ought the woman to have a sign of authority on her head; because of the angels" (v. 10). What have the angels to do with prayer? "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14). We have an example of their service and relation to prayer in (II Chron. 32:20, 21). "And Hezekiah the king, and Isaiah the prophet the son of Amos, prayed because of this, and cried to heaven, and Jehovah sent an angel, who cut off all the mighty men of valor, and leaders and captains, in the camp of the king of Assyria."

We have another example given in (Dan. 9:21-23). "Yea, whiles I was speaking in prayer, even the man Gabriel (who is an angel) whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision". These examples show clearly that the angels are "sent forth" in answer to prayer, to minister to us.

If the woman prays with her head unveiled, and thereby disregards God's design in the creation, how can she expect God to send the angels to administer to her, while she disregards Him? "Therefore, let her be veiled,"—because of the angels.

The third reason assigned is nature. "Judge ye in yourselves; is it seemly that a woman pray to God unveiled? Doth not even nature itself teach you, that if a man have long hair it is a dishonor to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering" (v. 13-15). Paul, here, steps aside from the Word, and reasons from nature. The man naturally dislikes a "mannish" woman. He admires modesty and subjection, and these things the long hair expresses. It is woman's glory to live in her sphere. The woman naturally dislikes a womanish man. What does a man want with long hair? It is a shame for him to step out of his place.

Praying unveiled, and cutting the hair off, is the same thing. "It is one and the same thing as if she were shaven. For if a woman is not veiled let her also be shorn" (v. 4, 5). Since praying unveiled, and shearing the hair off, is the same thing, therefore the veil and the hair stand for the same thing. Paul explained that the veil is a sign of the woman's subjection. She recognizes the man as her head, therefore, the long hair is a sign of the same thing. The veil places her in right relation with the man on the spiritual plane. The long hair places her in right relation with the man on the natural plane. If she disregards the man on the spiritual plane, by praying unveiled, let her also

disregard him on the natural plane. Let her be shorn, let her be consistent. But if she recognizes her place on the natural plane, if it is fitting for her to wear long hair, if it is a glory to her, let her head also be veiled, and recognize her place on the spiritual plane. The Greek calls the covering on the spiritual plane "Kata-kalupto", and the covering on the natural plane,—the long hair,—"Peri-bolaïou".

The fourth reason assigned is custom,—“We have no such custom” (v. 16). No such custom as women wearing short hair, or shaving. No such custom as women praying with their heads unveiled. Paul found his reason for the woman wearing the veil in the design of the creation, the angels and nature, and now adds custom. His argument harmonizes. “But if any man seem to be contentious,”—that does not change God’s design, neither man’s relation to the angels, nor yet nature, nor custom. Man’s contention never affected God’s Word. The better way is to submit to it and receive the blessing intended for us.

The fifth reason assigned is the practice of the churches,—“Neither the churches of God” (v. 16). The Church at Corinth was the only church out of order on this point. The example and practice of the apostolic church is the apostle’s last reason. When the church at Corinth departed from their practice, she departed from the church of God.

The head veil is not a local affair with Paul. His arguments are universal. His message is directed to “all that call upon the name of our Lord Jesus Christ in every place” (I Cor. 1:2). It is not a question of interpretation,—that is clear. It becomes a question of inspiration.

May there be consistency. The veil stands for modesty, humility, and subjection. May personal appearance, conduct and life harmonize therewith. May the bond between the man and the woman, and between them and God and Jesus, be made stronger.

Note: The foregoing scripture, with the exception of the scripture taken from Daniel, is not of the King James version, but to my knowledge it was the American Standard version at that time.

The above article, sel. by Bro. Melvin Roesch, Antioch, West Va. 26702.

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Christians should live in the world but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.—D.L. Moody

CHRISTIAN WARFARE AND EQUIPMENT

The Christian life is spoken of in a number of Scriptures as a warfare. We are all familiar with that triumphant warfare of the apostle Paul at the close of his remarkable life. "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). To Timothy, his son in the faith, he says, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). The business of being a soldier is one that requires all that is of a man. It is not a part-time job, or a side line to be taken up when convenient. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4). These passages refer primarily to the labors of Paul and Timothy as servants of Christ laboring in the great harvest field of the world. Christians witnessing for Christ by life, labor, and lip, are waging an aggressive warfare against the powers of darkness. Christ, the Captain of our salvation, has called every one of His redeemed to enlist in this battle, either in the front-line trenches or behind the battle line, helping by prayer and means to push the battle far into the enemy's camp. "Go ye into all the world, and preach the gospel to every creature," is our marching order.

But as we study the several passages regarding Christian warfare, we are surprised to find that most of them are concerned with a personal conflict with forces that are seeking to overthrow the Christian. The aggressor is the enemy, and the Christian is on the defensive. The outstanding passage is Eph. 6:10-18. Here we are twice instructed to "Put on the whole armour of God," and the purpose is four times stated to be, "That ye may be able to stand," and "withstand in the evil day." Armor is worn for protection. We cannot use armor as implements for battle. In this passage there are seven things that we are to put on, or take as equipment for the fray. Five are for protection, and two for combat.

The Devil

The enemy is the devil and his allies. He is an exceedingly powerful, bitter, relentless, and malicious foe. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In ages past Satan had access to heaven where he appeared before God, and brought accusations against the righteous. Job 1:6-12; 2:1-7. He is called the accuser of the brethren in Revelation 12:10. But he was cast out of heaven and cast into the earth, with his evil angels. Heaven is called to rejoice at the great victory over the dragon; but "woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he

knoweth that he hath but a short time." See Revelation 12:7-12. Peter tells us that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). In II Cor. 11:13-15 we are warned against Satan and his ministers in the role of angels of light. His deception knows no bounds, for he would deceive the very elect if that were possible. See Matthew 24:24. We in our strength have no possible chance of victory over Satan or his hosts. His rage is primarily against God and Christ, but because of the Christian's identification with the Saviour, he also is under constant fire. Satan comes to grips with every Christian in one way or another. No one may hope to escape the conflict, but no one need ever be defeated. Satan himself is a defeated foe, and will slink away if resisted with the armor and weapons provided. "Resist the devil, and he will flee from you" (James 4:7).

Our first need is strength. We are to be strong in the Lord and in the power of His might. Paul prays for the Ephesians that they may "be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God" (Eph. 3:16-19). Christ promised His disciples power after the Holy Ghost would come upon them. This was fulfilled at Pentecost and every believer since has received the Holy Ghost. Acts 2:38; Rom. 8:9; I Cor. 12:13. Are we giving Him place? Are we able truly to say as Paul did, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20)? Surrender to the indwelling Holy Spirit is the secret of divine strength for the believer.

Then the whole armor must be put on. Not one piece can be neglected. All is essential if we wish to stand complete in all the will of God.

1. The loins are to be girt with truth.

The girdle is that part of the wearing apparel that holds other garments in place. Truth, sincerity, genuineness must characterize the Christian. How hopelessly inconsistent and inefficient is that Christian who is not girded with truth! As we hand out the Word of Truth, we must also exemplify it. The written Word and the living Word are truth. "I am . . . the truth" (John 14:6). Christ and His Word are a perfect girdle holding all else in place.

2. The breastplate of righteousness.

Our own righteousness is as filthy rags in God's sight. God cannot accept any righteousness but that of His own Son, the spotless Lamb of God. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Paul speaks of the "armour of righteousness on the right hand and on the left" (II Cor. 6:7). Unless we have on the breastplate of Christ's righteousness, Satan will be sure to pierce through to the heart.

3. The feet are to be shod with the preparation of the Gospel of peace.

How essential it is that the feet be properly shod. Ill-fitting shoes can destroy the usefulness of the strongest. The Christian has made his peace with God by the blood of the cross. He possess the peace that passes all understanding, and proclaims to the world a Gospel of peace. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15)! Christ is the Prince of Peace. There is no true peace except in Christ. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

4. The shield of faith.

We already have on the breastplate of righteousness. The shield is a double protection. "The just shall live by his faith." By grace are ye saved through faith." Every blessing of God to His children is by and through faith. Faith is the victory that overcomes the world. And here faith is that which turns the fiery darts of Satan. Faith is believing God on the simple evidence of the Scriptures. He tells us that every last human being has fallen a prey to Satan, save one, Jesus Christ; and our only place of safety is to be hid with Christ in God. Faith lays hold on Christ for victory as well as life.

5. The helmet of salvation.

The heart and the head are the two vital parts of the body. If Satan can get us thinking wrong as to the truth of salvation he has struck a fatal blow. How many are turned aside by every wind of doctrine that blows their way. There is no other way; but Satan has inspired all kinds of beliefs to turn men away from the true way of life. Modernism, and scores of other isms and cults are the results of failure to wear the helmet of salvation. Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Have we put on Christ and submitted to His headship? Satan cannot strike through Him.

6. The sword of the Spirit, which is the Word of God.

This is the weapon that Christ used when Satan attacked Him in the wilderness. Satan had no answer to His thrice repeated statement, "It is written." "The word of God is quick, powerful, and sharper than any twoedged sword . . ." (Heb. 4:12). How many times Satan comes to us with part truth, distorted truth, or a plain lie, but because we are not familiar with the use of our sword we fall a prey to his wiles. We must have the written Word and the living Word hidden in our hearts at all times, ready to meet Satan whenever he appears.

7. Prayer is the second weapon, and it is as effectual as the sword.

Prayer is the hand that reaches out to take that which God offers. God has made provision for every possible need and emergency in the Christian life, and then He says to us, "If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you" (John 15:7). "Watch and pray, that ye enter not into temptation." How much of our failure can be traced to our neglect of our prayer privilege! Satan is using his power to hinder us in prayer because he knows how helpless he is to defeat a Christian who has learned the secret of prevailing prayer. "Pray without ceasing."

Satan truly is a mighty foe and one with whom it is not safe to trifle, but Christ is greater and our safety is "in Him." Put ye on the Lord Jesus Christ, an armour that Satan cannot pierce. Hid with Christ in God we are safe from every dart of Satan. But we must abide there.

The World

Though Christ, the Captain of our salvation, bruised the head of the serpent over nineteen hundred years ago, he is permitted throughout this age to exercise his usurped authority and power as prince of the power of the air, and prince of this world. John tells us that the whole world lieth in the wicked one. See I John 5:19. The world therefore is the ally of Satan against the Christian who has transferred his allegiance from Satan to Christ. We have been "delivered . . . from the power of darkness," and "translated . . . into the kingdom of his dear Son." See Col. 1:13; I Peter 2:9. We are "strangers and pilgrims" (I Peter 2:11). Our citizenship is in heaven. The Christian's standards, motives, conduct, conversation, his whole life is on a different plane, and is a rebuke to the world's sin. Christ said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of this world, therefore the world hateth you" (John 15:19). "The world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:14, 15).

If we are living a truly separated life according to the Scriptures, the world will not be able to understand or appreciate our position. Peter says, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Peter 4:4). Ridicule is a very cruel weapon, and one that many a Christian fails to meet successfully. Then, the world ostracizes the Christian. This is particularly true in India and other mission lands where converts to Christianity are denied all family, social, and business relationships, and counted as dead; and in many cases deliberate attempts made to take their lives. But we are commanded to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be mys sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). If we deliberately and steadfastly separate ourselves from the world and its evils, we know that

Satan cannot harm us for we have this certain confidence, that "greater is he that is in you (Christ), than he that is in the world" (John 4:4). "And this is the victory that overcometh the world, even our faith" (I John 5:4).

The Flesh

This is the foe within. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Self must be dethroned if Christ is to reign in the life. The old life which is designated in the Scriptures as the flesh, is to be crucified with all the affections and lusts. And yet we learn from the Scriptures and our own experience that it is not actually dead. It is only made impotent and ineffective by the power of a higher life that is implanted when we are born of God, and the Spirit takes up His abode in our hearts. The flesh does not submit without a desperate struggle. There is constant conflict between the flesh and the Spirit. The flesh desires ease, self-indulgence in the realm of the appetites and passions, and is arrogant and proud.

Unless we heed the Master's call to "watch and pray," like Peter who slept in the garden, we will be caught off our guard, and up will come one or another of the manifestations of the flesh life. "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). Christ is able to give victory over the flesh, as well as over the world and the devil. Paul deals with this question at length in Romans 6 and Galatians 5. Self-effort is doomed to failure in overcoming the flesh, but the Spirit, if fully surrendered to, will give victory. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:16, 25). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

There was nothing lost in the Fall that has not been fully recovered by the Redemption wrought by Christ on Calvary. His is a complete redemption, and in God's appointed time He will take His great power and reign supreme. The devil will be chained and cast into the bottomless pit. Death will be destroyed, and every last manifestation of sin wiped from the earth. "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him" (Heb. 2:8). He has been given all power in heaven and upon earth. With such a Saviour to fight our battles, victory ought to be the normal experience of every Christian. We fail and fall when we do not completely surrender to and trust Christ for victory. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with

the temptation also make a way to escape, that ye may be able to bear it" (II Cor. 10:13).

"Fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12).

"The just shall live by his faith." See Hab. 2:4; Rom. 1:17; Gal. 3:11. Heb. 10:38.

Sel. from Christian Monitor.

MODE OF BAPTISM

We have in the Christian world today, several modes of baptism, and we know Jesus only commanded one, his apostles practiced only one, therefore it is necessary for us to know which one it is, and obey and teach the same.

There is the mode of sprinkling, and sprinkling comes from the word raino, pouring comes from the Greek word, cheo. Then we have single immersion or one dip, and the word dip comes from the Greek word, bapto. In the New Testament neither of these words are ever translated baptize or baptism. Why? Because they do not convey the meaning of baptism, is the only logical answer. I have talked to people who referred to Eph. 4:5, where Paul said, "There is one faith and one Lord and one baptism:" and they said, "see here is one dip." Every time the Greek word bapto is used in the Bible it is translated dip, and it is used three times in the following scriptures: Luke 16:24, John 13:26, Rev. 19:13, and means only one immersion or one dip. The word baptism is a noun, and doesn't mean one dip, anymore than one race, means one run. The English language teaches us that a noun never takes the action of a verb. Therefore the word baptism doesn't mean one dip.

Baptism is the noun form of the word, and refers to the rite or ceremony of baptism. You can't have a baptism without immersion anymore than you can have a race without running. With this illustration I hope the readers can see the connection between the words used. Race, means to run, likewise baptism means to dip, but race doesn't have the same meaning as run, anymore than baptism has the same meaning as dip. One is a noun and the other is a verb, different parts of speech.

The Greek word used in the Bible when baptized, baptize or baptizing is used is baptizo, and according to Thayer's Greek-English Lexicon means to dip repeatedly. It is the plural form of the verb, and is the only word used in the Bible to denote baptism. Therefore to baptize a person by the mode taught by Jesus will require more than one dip. If not, He would have used the word which means one dip.

Then in order to know the number of dips in baptism we must go to the commandment given by the Lord, in which the number is stated. That is in Matt. 28:19-20. I have never heard one advocate of single immersion who quoted this passage of scripture to prove single immersion. In all my experience with these people I have never got them to analyze, or compare this passage with other scriptures of like grammatical construction. There are two passages of scripture in the Bible I will bring to your attention, that have the same construction that the great commission has, and by comparison it will readily be seen the number of dips taught in Matt. 28:19-20. The first is found in I Chron. 29:29, "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." How many places were they written? Three of course, how do we know. We know because there are three phrases used, to denote the number of times the acts of David were written. The second passage is found in Acts 7:36, and reads, "He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. How many places did he show wonders and signs? Again the answer is three, because we have three phrases connected together by the conjunction and. I want to point out that a phrase is a group of words which means a single thought or action. And since we are talking about action, and there are three phrases in each of these passages, then there are three actions in each. Likewise in the great commission Jesus said, "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here Jesus used three phrases connected together by the conjunction and, and will need three dips to do what He taught. Then since the word baptizing means to dip repeatedly, it takes the number of phrases to tell us the number of dips, taught in the commission. Any more or less violates the plain teaching of the Master. We can go to history and find when all the other modes of baptism started, but no man has ever found where trineimmersion started this side of Christ and the apostles. Therefore the only safe conclusion is, that the scriptural mode of baptism is trine immersion.

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A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Prov. 22:1.

SOUTH FULTON, ILL.

Sermon of Bro. Walter Bird—We are living in a time of sorrow and trouble, sickness and death. It makes our hearts sad to realize this, but we have a great confidence in our Heavenly Father, that He cares for us and will continue to do so. Our prayer should be like that of the Psalmist, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Lord, my strength and my redeemer."

Hebrews 12 speaks of the faith, patience, and godliness necessary to live the Christian life. Paul refers to life as a race. We think of physical ailments that may prevent one running a race, but the Apostle is speaking of a spiritual race.

That which sets a Christian apart is that in Christ old things are passed away and all things become new. The Christian runs a different type of race. He has different objectives. His goal is eternal life. Those in natural life often seek to win a material prize.

Life is brief and we are made to realize this the older we become. Life and breath may be taken in a moment. Eternity is a very long time. There is great need for making preparations for eternal life.

Those who engage in physical sports have the thought and intention of winning. How much emphasis do we put on our winning the Christian race? If we had a greater concern, surely we could do much better. Phil. 3:13-14, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We want to emphasize one thing—to win this race takes effort. Isa. 50:7, "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." This life is active and it takes will power and a desire to win. However, it must be an ordered life, a prescribed course.

The athletes in their running do not run at random, but have rules to govern them in their efforts to win. Christians may consider this and realize that we must keep on course to reach the goal.

In somewhat the same manner, our church has rules to help us to use our best efforts. The church requires us not to take part in worldly amusements and sinful fashions. A brother wearing plain clothing or a sister wearing a prayer veil is most unlikely to be found in a place that would bring reproach upon his or her name.

Some think each person should be a law unto himself, to do just as he wishes. If, in a foot race, each ran in the direction he wished, time would be lost, and the race broken up. So with Christians, the church gives instructions to help us win our race. Jer. 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." The Apostles and prophets of old sought the old paths. Today people look down on old ways, they think they are outmoded. But Jesus and the Word are the same yesterday, today and forever. If the old ways are not good it is because we are stiffnecked.

In the world many want to have liberty to do as they wish, even at the expense of others. This is not liberty at all. If we do things to make it difficult for those about us, we then contribute to their downfall, to their losing the race.

We should be most thankful that we have that within us that makes us uncomfortable if we do that which is wrong. Isa. 30:21, "And thine ears shall hear a word behind thee, saying, This is the way walk ye in it, when ye turn to the right hand, and when ye turn to the left." If we stray out of the straight path, we are reminded that we have transgressed.

The race of life is to be run with patience. It requires much persevering. The writer tells us to be not wearied and faint in our minds. Athletes patiently discipline themselves. In training they don't smoke or drink; they sleep and eat properly to build strong healthy bodies so they may win the race.

Christians require the same patience and perseverance as do the athletes. To them who by patient continuance in well doing seek for glory and honor and immortality is promised eternal life.

The Christian life is an upward life—"Looking unto Jesus the author and finisher of our faith." It is He that invites us to engage in this race. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." He has also said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is our comfort and solace.

The Christian life is a believing life. Faith in oneself is necessary in the races of this life. Great faith gives great capacity, and great strength, whether in the races of this life or in the Christian life. The Christian believes he has eternal life through Jesus our Lord.

I believe it is not possible for the non-christian to understand the Christian

way of life or the power of the Word of God. The Christian may not fully understand all the Word of God but those who follow the Christ way know enough for salvation. In Heaven all will be clear, but sometimes we "see through a glass darkly" here on earth. We must press for the prize. Great faith gives one great strength and stamina in our spiritual race.

I notice this is a self-denying life. To run this race we have to "lay aside every weight." If we want to gain Heaven, we will make sacrifices and put off the weights that hinder us.

In practice workouts, ball players often swing two bats, track runners may wear weighted shoes. But in the race for the rewards, all weights are gone to give a feeling of lightness. In Christian life, we do not add extra weights but rather we are to cast off those things that would hinder us such as malice, anger, deceitfulness, hypocrisy, and covetousness. Sometimes I think we have only enough Christianity to make us miserable. If our Christianity were greater we could more easily forget the world and we would be so much happier.

In worldly sports, only one can win. In the Christian race each of us can win. This is the only race in which we can hold out a helping hand unto those about us and in which each one may receive a reward if we run according to the rules, for God "is a rewarder of them that diligently seek Him."

Most races have a great number of spectators observing the events. this is also true of us in the running of our race. As the writer of Hebrews speaks of "so great a cloud of witnesses," so also there are many witnesses ever about us. Each of us meets many people in a years time. Is not this an opportunity for us to have an influence for good upon those whom we meet? Are we faithful ambassadors for our Lord and Master? May God be with us to help us as we engage in this race of life.

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Serving God keeps us busy and out of mischief.
Obeying God keeps us happy, and helpful to others.
Living for God keeps us chaste in mind and clean in body.
Loving God looses us from worldly snares and the devil's attractions.

STRANGERS AND PILGRIMS

Are you a stranger in this community? This question possibly was asked by you or of you at one time or another.

It's not an altogether pleasant experience to move into a community where you are not acquainted with anyone or anyplace. How you desired to find new friends and acquaint yourselves with them. As time swiftly moves on you wonder how you could have ever been counted as a stranger where you now live.

A stranger is a person not in the place where his home is. What about you, my dear reader? God says in James 4:4 "Whosoever therefore will be a friend of the world is the enemy of God." Does this disprove what was just stated before as to seeking new friends? No, not at all! I Tim. 4:7, "Moreover he must have a good report (or reputation) of them which are without," referring to those without the true Church of Jesus Christ, namely our unsaved neighbors.

We need to apply a direct Bible principle here. As Christians we cannot and will not adopt the ungodly ways of our unsaved friends and neighbors. Your aims, desires, and goals are not at all theirs. Why not? They are a friend of this world. They love this present evil world. Their lives express the desires of their heart. Everything they do and endeavor to do centers around themselves and their children. You, my Christian friend, are a friend of God, but a stranger and pilgrim on this earth. James 2:23, "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God."

It's a sad note as regards to multitudes of people, who profess to know the Lord. How complacent they are in the short span of life here below. Time is short, eternity sure. A moment's notice may not be given any of us before we depart from this life into the eternal realms. James 4:14, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Away! But where? Have you made any preparations for this event? My dear reader, if you are not a Christian, possibly you have loved this present evil world and have not prepared your eternal soul for this eternal event.

Oh you never gave it serious thought you say. It's because the god of this world has blinded your eyes. II Cor. 4:4. Yes, you have time for T.V. and radio, time for ball games and sports, time for movie shows and skating parties, time to carouse around with that hot rod gang and sports car gang. Oh yes, you most likely have great plans for the future. The FFA and 4-H

clubs use much of your time. High school and college training for that profession will use much of your time also. Your busy schedule hardly permits you to attend mid-week prayer meeting, you say. Abraham looked for a city which hath foundations whose builder and maker is God. Heb. 11:10. But you, my unsaved friend, could so easily make light of those who want to be blessed with faithful Abraham. Your aim was to gain as much fun out of this life as possible but never found the real joy of sins forgiven. You are merely living for your old self life rather than meeting death to self at the cross and finding new life in Jesus Christ. Jesus says, "Deny yourself and take up your cross daily and follow me." But you were ashamed of suffering for His name and losing your reputation by uniting with a fellowship of true believers. You wanted all men to speak well of you. Moses chose another course in this life, yea, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11:25, 26.

"Do you love the world, in its pomp and show

In its course of sin will you onward go? Is the pride of life more than heaven above? Will you lose your soul for the sins you love?"

As was stated before that when a person is truly converted he will desire fellowship with a Bible believing and obedient church fellowship, with those who have counted as nought their own lives and are sojourners (to dwell temporarily) looking for that city which hath foundations whose builder and maker is God. Heb. 11:10.

How is it with us who know the Lord and confess that we are strangers and pilgrims? It's a concern that lies on my heart. Does our walk and talk, and simplicity of life express to the world the life of a sojourner? The world is observing this very thing. We are living epistles, read and known of all men. II Cor. 3:2.

The scripture says, "Let your moderation be known unto all men. The Lord is at hand," Phil. 4:5. Moderation means to keep within proper bounds; temperate and reasonable in our habits and ways. I say then, on the basis of the Word of God, Brethren, can the world by observing our witness come to a conclusion that the Lord is at hand and that we expect to leave any time, and that this world's attractions and fleshly indulging of material gain and other fleshly appetites, do not allure us? Do our lives bring condemnation upon our unsaved neighbors?

When Apostle Paul testified to Felix he reasoned to him of righteousness, temperance and judgment to come. Felix trembled. Paul's life backed up what he was bearing testimony of.

Our houses, automobiles and entire life will portray what we are.

"I'm but a stranger here, Heaven is my home.

Earth is a desert drear, Heaven is my home.

Danger and sorrow stand, Round me on every hand,

Heaven is my fatherland. Heaven is my home."

Do we need big sprawling ranch type houses with all the latest and newest things on the market? Many need insurance protection. It's because you have accumulated (to heap up in a mass) too much already. If our sons and daughters are going to be brought up in this environment it's very logical they will desire and possibly require these same luxuries when they establish a home. Really, in these conditions, how many of our families can God move out to move into a remote area where these very same conditions do not exist. Do we really need a new car? A Christian can at times satisfy himself with what the world calls worn out or outmoded. Praise the Lord for godliness with contentment. It's great gain to you if you have it. Some of the happiest homes where real joy and contentment are found are among those who have the least in this world's goods and have the joy of the Lord on their souls.

Is your conversation in heaven or is it centered around that new washer and dryer, Sister, or that wall to wall carpet (which you really didn't need) or Brother, on that new tractor with its power and the latest features on the market, which has become your sons idol, or that new car for your son with a powerful V8 engine, to fill his heart with pride?

Jesus may come today. Have the cares of this life ensared you? Has materialism overtaken you to the extent it has control of your heart? May God help each one of us to take heed, and watch and pray. Hearken, my beloved brethren, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

Selected from Watchword Messenger

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I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again. —Stephen Grellet.

††††††††

The Christian's desire must never be that God should go his way, but ever that he should go God's way.

SPIRITUAL BATTLES TO FIGHT

The Apostle Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ' sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:12, 13). Every person that desires to live a Christian life will have spiritual battles to fight, no matter where they are, be they rich or poor. Paul says in II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

This is only natural because Satan is trying desperately to get the Christian for his own. We are in the flesh, therefore we will have trials of the flesh to endure and to conquer. Paul says in Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

We have our own flesh to deal with. This includes the wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Satan puts many evil thoughts into our minds, but there is no need for us to keep them there. If we do, it is our destruction; if we ask God to help us overcome, then we win the victory. John 16:33 says: "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Another passage: "And this is the victory that overcometh the world, even our faith" (John 5:4).

We should know that the trial of our faith is very important. Peter says, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ" (I Peter 1:7).

We should consider it a privilege to suffer for Christ. I Peter 4:16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Paul's reason for glorying in tribulation was: "We glory in tribulations also: knowing that tribulation worketh patience: and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

We have battles to fight when we are with worldly associates. It is here that we must let our lights shine as brightly as we can, for they will look to see the attitude we take in various things. In this world of false doctrines we must be so rooted and grounded in the true Word of God that when the wind of these false doctrines comes our way, we may detect it and perhaps warn others of it.

Someone has said, "There is no way to get wheat out of the straw but to thresh it out. There is no way to purify the gold but to burn it. Nothing 'happens' to the Christian. Everything that enters his life is sent or permitted to come by an all-wise and all-loving Heavenly Father and is designed for the perfection of character and the fitting up and enlargement of capacity for service. the rocks and rough places on the mountainside are the things we climb on. Even failures, if taken rightly, may become stepping-stones to higher ground."

The Lord has compassion on His children when they are afflicted, for in Lam. 3:31-33 we find: "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Therefore we see that all the trials and temptations we endure will so refine us and fit us for our heavenly home. We, who endure the trials and temptations, have a wonderful promise in James: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Says a Christian writer: "Our sorrows do not spring out of the ground. God doth not afflict willingly nor grieve the children of men! When He permits trials and afflictions, it is 'for our profit that we might be partakers of His holiness.' If received in faith, the trial that seems bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and their chiseling, and their burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."

"There's never a night but is followed by day,
And the darkest to dawn must give place;
There's never a sorrow that crosses our way
But is sent with a message of grace.
It comes to the peasant, it comes to the king,
It comes in our pleasures and pain;
It comes from the Father of mercies, to bring
To His fold His own stray ones again.
O soul! is thy burden too heavy to bear?
Does the load seem to weighty for one?
There's a Helper at hand all thy sorrows to share,
'Tis thy Father's own well-beloved Son.
Then cast every burden on Jesus thy Lord,
And thy troubles will quickly depart;
Make every sweet promise in His precious Word
An entrance to His loving heart."

Selected

THE CLOSED DOOR

Jesus Himself said, "I am the door; by me if any man enter in, he shall be saved" (John 10:9). Also, we read in Revelations 3:20, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." Oh dear unsaved ones, please don't wait! Remember that to wait or debate may be too late. Let us accept Christ now. The Bible says, "Remember thy Creator in the days of thy youth." Remember, one of these days the door of Salvation will close forever to the sinner who has not answered Christ's pleadings for him to come and accept Him.

We all have many loved ones outside the ark of safety. Soon the Lord will come in the air and take His chosen ones home. The unsaved will be left on the other side of that door, and there won't be any key that fits that door, for the Lord has closed it. They'll stand and cry to get the door open. Oh, how sad; they are lost forever! I wonder if you have ever stopped and thought about how you would feel. Let us suppose you have a small baby, and you went out of the house and a wind blew the door shut, and there

was no way you could open it and get to the precious baby you loved so much. Then you can realize how the Heavenly Father must feel when He pleads for you to open the door of your heart and let Him in and you refuse Him. He has so much to offer you—a home in Heaven—when you leave this old world. Dear ones, won't you let the Christ into your heart before it is too late?

Accept Him while you still have time, so it will be well with your soul. Noah preached one hundred and twenty years and was only able to save his family. He was richly rewarded for all the effort he put forth. He must have been happy to be able to take his family into the ark with him. God closed the door.

Let us open our hearts to the Lord today. Don't put it off until tomorrow. You do not know if there will be a tomorrow. Christ is calling you today. Accept Him and prepare for that beautiful home He has gone to prepare for you. This is my prayer.

Sis. E.M. Alltus

Social gatherings which have for their object that form of amusement which gratifies carnal lusts of the sinner and encourage him in his wayward life, should not be patronized by Christian people.

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1969 PRIMARY LESSONS

- Nov. 2 — Praise to God, Then
Murmur. Ex. 15:1-10; Ex.
16:1-15.
- Nov. 9 — Sinai and the Ten
Commandments. Ex. 20:1-17.
- Nov. 16 — Worship to God. Ex.
25:1-40.
- Nov. 23 — Sinful Worship. Ex.
32:1-29
- Nov. 30 — God's Presence. Ex.
33:1-16.

ADULT LESSONS

- Nov. 2 — Divine Healing
Given to the Church. Jas.
5:7-20.
- Nov. 9 — Unfaithful of the
Church to be Judged. Peter
4:1-19
- Nov. 16 — Apostates in the
Church Condemned. Jude.
- Nov. 23 — THANKSGIVING.
Deuteronomy 8:1-20.
- Nov. 30 — God's Revelation to
the Church. Rev. 1:1-20.
- THE BIBLE STUDY BOARD

Daily Devotions
for November 1969
More thoughts about Love

Memory Verse Is. 63:9, In all their affliction he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Sat. 1 - Pro. 17:1-28

Memory Verse Jer. 31:3, The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Sun. 2 - Pro. 22:1-29

Mon. 3 - Is. 1:1-26

Tues. 4 - Is. 43:1-13

Wed. 5 - Is. 48:1-22

Thur. 6 - Is. 56:1-8

Fri. 7 - Is. 61:1-11

Sat. 8 - Is. 63:1-19

Memory Verse Matt. 6:24, No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Sun. 9 - Jer. 2:1-37

Mon. 10 - Jer. 5:20-31

Tues. 11 - Jer. 31:1-14

Wed. 12 - Eze. 33:27-33

Thur. 13 - Dan. 9:23 & 10:1-11

Fri. 14 - Hos. 2:14-23

Sat. 15 - Hos. 11:1-4

Memory Verse Matt. 10:37, He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me.

Sun. 16 - Hos. 14:1-9

Mon. 17 - Zec. 8:18-23

Tues. 18 - Matt. 5:43-48

Wed. 19 - Matt. 6:19-34

Thur. 20 - Matt. 10:24-42

Fri. 21 - Matt. 22:34-40

Sat. 22 - Mark 12:28-34

Memory Verse Luke 6:35, But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Sun. 23 - Luke 6:27-28

Mon. 24 - Luke 7:36-50

Tues. 25 - Luke 10:25-37

Wed. 26 - John 3:1-21

Thur. 27 - John 3:22-36

Fri. 28 - John 10:1-18

Sat. 29 - John 11:1-46

Memory Verse John 3:35, The Father loveth the Son, and hath given all things into his hands.

Sun. 30 - John 12:23-43

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NO. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

WHERE, WHOSE, WHITHER?

Where art thou?

This is a very important question for us to consider. Startling? Perhaps, but one we have all probably considered at one time or another. Most of us have had the experience of becoming lost on a journey over strange roads and if we didn't ask ourselves the above question, at least we considered how we could get back on the correct road. All need to know their whereabouts. Imagine the confusion that would result if the pilots of the planes in the sky, or the captains of the great ships on the seas didn't know where they were, relative to their desired destination! As important as it is to know our whereabouts in a wayfaring sense, it is even more important to know where we are in relation to God.

This question was first asked of Adam in Gen. 3:9, "And the Lord God called unto Adam, and said unto him, Where art thou?" God obviously knew where Adam was, for He knew where and how to confront him with this question. Therefore we conclude that God asked him, "Where art thou?" to emphasize Adam's condition rather than his location. If we have failed and come short of doing God's will, let us seriously consider "where we are" that we might repent and turn back.

We see also, that Adam did not answer in a forthright manner, but said "... I was afraid, because I was naked; and I hid myself." God said, "Who told thee thou wast naked?" Although Adam wouldn't directly confess his guilt, yet he did own up to it indirectly when he confessed that he was afraid and naked. What is our position, where are we in relation to God?

In I Samuel 3:1-10, we have a most interesting account of Samuel when but a child. We read that when a child he ministered unto the Lord before Eli the priest. It was his duty to wait upon Eli for Eli was old and his eyesight was failing. As Samuel retired one night he heard a voice call "Samuel." Thinking it was Eli, he went and said, "Here am I." Eli told him he hadn't called him and to go lay down. This happened three times and Eli told Samuel, if he heard the voice again, to say, "Speak Lord; for thy servant heareth."

This is a beautiful picture of the willingness and forthrightness of a child in his innocence to answer, "Here am I." How different and refreshing is this answer compared to Adam's answer! Adam's answer was not a direct one, but more of an excuse. Are we in a condition to answer God forthrightly, or as Adam, are we fearful of God? Are we hiding? Where art thou?

Whose art thou?

This is perhaps a more important question than the question, "Where art thou?" Why? Because whose we are will have a direct bearing on "Where we are." In Gen. 32 we have an account of Jacob and his wives and children on the way back to his own country from Padanaram where he had worked for Laban some twenty years. He was about to meet Esau his brother, whom he feared, who had threatened to take Jacob's life. Jacob had prepared his servants as to what they were to tell Esau when he would ask, "Whose art thou? And whither goest thou?" They were to say, "These be thy servant Jacob's." The servants well knew whose they were.

Children learn at a very early age to whom they belong—who their parents are. Ask a child "Whose little boy or girl are you?" and he will probably say "Daddy's or Mommy's."

Early in life we are made aware that there is that which is "right," and that which is "wrong." We eventually become aware of two forces in the world—good and evil, righteousness and unrighteousness. We are confronted with the choice of serving God or continuing in sin, for "All have sinned and come short of the glory of God, Rom. 3:23. Then the Word tells us that "Whosoever committeth sin is the servant of sin." Jn. 8:34. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" Rom. 6:16.

Paul, while sailing toward Rome, in the midst of a great storm knew to whom he belonged for he said "Be of good cheer... For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Acts 27:22-24.

Again, Joshua, nearing the end of his life, implored the people of Israel saying, "Choose ye this day whom ye will serve, . . . but as for me and my house, we will serve the Lord." Josh. 24:15.

The Pharisees, in a boastful manner and in the presence of Christ, said, "We be Abraham's seed." Jesus said unto them, "Ye are of your father the devil." Jn. 8:33, 44. From these various references we see we all "belong" to someone, either Jesus or Satan. We also see that we have a choice (assuming that we have knowledge of God) as to whom we belong. Furthermore, we see there may be a possibility of thinking we belong to one master, while in reality we belong to another. We cannot serve two masters. "Whose art thou?"

Whither goest thou?

Where we go depends almost entirely on whose we are. In the account of Jacob returning unto his own land and being a servant of God, he started back to Caanan when told to do so. Gen. 31:3. He knew to whom he belonged and was obedient to the instruction given him. He knew whither he went. Jacob's servants, knowing to whom they belonged, were obedient unto him.

Likewise, Abram when told of God, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee . . . departed, as the Lord had spoken unto him . . ." Gen. 12:1, 4. Abram knew to whom he belonged and was willing to trust God, "Not knowing whither he went," but having faith that God would honor His promise. Nevertheless, we read that as Abram came into the land of Canaan, although he built an altar near Bethel, he continued journeying to the south, even into Egypt. Because of deception on his part, Sarai his wife was taken into Pharaoh's house, and the Lord plagued Pharaoh and his house because of that. Then Abram and Sarai were sent away and went back up into Egypt where they had been at first—to the place of the altar.

We do not read that Abram had an altar, a place of worship, in Egypt. As Christians, we must ever be careful whither we go. If we go to the worldly places of amusement, our spiritual lives shall suffer. Let us remember "whose we are," that we might be careful "whither we go."

Moses with God's people and at His direction, left Egypt and started for Canaan. In a spiritual sense, we too have left Egypt and started for the Heavenly Canaan. We, too, are looking "for a city which hath foundations, whose builder and maker is God." May we have the assurance of the Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Tim. 1:12. "Whither goest thou?"

The Child of God and His Separation From the World

Part 1.

Scripture Text: Col. 2:2, "Set your affection on things above, not on things on the earth." (Emphasis on things.)

In this message we want to point out many things of the world which are evil and sinful, things which will rob many of their eternal joys of Heaven.

THE CHILD OF GOD TO BE SEPARATE FROM THE "WORLD SYSTEM."

Hear the Apostle John speaking. "Love not the world, neither the things that are in the world." (Meditate on things, what are they?) "If any man love the world, the love of the Father is not in him. For, all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:15-17.

Note again "things" in the following aspects. Worldly adornment of the body, knowledge without understanding, wisdom of men of the world which is sensual and devilish and which cometh to nought and will pass away. Social functions for amusement and banqueting, "revellings and such like." Gal. 5:19-21.

TRYING TO MAKE ONE'S SELF HAPPY WITHOUT GOD.

There is need of separation from the political, commercial and ecclesiastical systems of the world. The average person of this world, works for this life only: he prepares for this life only, and he lives for this life only. With true Christians it is not so. The aims and the ambitions of the average unsaved person center around the brief time he spends in this life. His desire is to acquire property, financial gain, to make a name to satisfy his carnal appetite.

An atheist scientist when asked the question, "Do you believe in a future life beyond the grave?" answered, "To tell the truth I've been so occupied with making myself happy in this life, that I have not even had time to think about a future life." This is careless living. This is the philosophy of the world

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system, from which the child of God is to be separated. The Holy Scriptures are clear on this teaching. We do not need a college degree to understand them either. The whole tenor of the Bible from Genesis to Revelation, indicate that the people of God are to be separate from pride, vanity and extravagance of the world system. Not only so, but dedicated, consecrated and devoted to the service of God and His Christ.

THE SCRIPTURAL BACKGROUND FOR THIS SUBJECT.

In addition to our text, the Word of the Lord gives other warnings to His followers. Let us turn to Luke 6:39, "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" "Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." Luke 8:21. "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." (Note: He did not say of us.) Luke 9:49-50. "He that is not with me is against me: and he that gathereth not with me scattereth." Luke 11:23. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:21-23.

We pause in the midst of our discussion of separation from the world, to give the reader all these basic scriptural texts. We bring them to show the necessity of our taking heed to the words of Christ and His Holy Apostles, as pertaining to our Christian walk and conduct while we live in this present world.

GOD'S PEOPLE HAVE BEEN SEPARATE IN ALL DISPENSATIONS.

Lev. 20:24, "I am the Lord your God, which have separated you from other people." There is to be separation of both body, mind (or spirit) and nature. Rom. 12:1-2, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

THE SCRIPTURE HAS BEEN ABUSED IN TWO WAYS BY PROFESSED CHRISTIANS

Many have overstressed the thought that the child of God can be wholly sanctified and live a devoted consecrated Christian life, without any thought of simplicity of adornment of the body. Others have overstressed adornment (plain dressing), and have been very negligent about what the Scripture says about following the pleasures and practices of the world, (things again of the world). In our baptismal covenant, we have made promises to God in Christ Jesus. "Art thou willing to renounce the devil and all the sinful pleasures and practices of the world, and to live faithful until death?" Have we broken that covenant through neglect? Conform means "to be in harmony with, to pattern after." Therefore "To be not conformed," simply means do not pattern after, do not be in harmony with either this world or its system.

ENTIRE SEPARATION FROM EVIL.

II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Let us stop and note this verse. This will apply to secular affairs in the business world. In Christian marriage, perhaps most of all Paul would have us know we are to separate from false faith's in religion. "One Lord, one faith, one baptism." Have no fellowship with false apostles, false teachers, false prophets (ministers), nor false churches, who follow not the Gospel. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, (the world, the religious world and all unbelievers) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." It is impossible to discuss all that is in these verses in this article. These are strong commands for the child of God. Are we living up to them? Jas. 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

This is pretty strong language, isn't it? Many quibble here. These are God's words, not mine. Do you talk about a worldly christian? There is no such person. One might be worldly, but then he's not a Christian. You may as well talk about a heavenly devil, as about a worldly christian! "Whosoever therefore will be a friend of the world is the enemy of God." II Tim. 3:1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of

their own selves having a form of godliness, but denying the power thereof: from such turn away." People today seem to have the idea that we must mingle with the crowd (world), be like the world in order to win them. Our contact with the world must be entirely separate from their activities, and not in any sense "fellowship," or as one with them in their amusement or pleasure.

DO YOU KNOW AND BELIEVE IN GOD'S PHYSICAL LAWS OF SEP.

God separates. Example . . . When a quart of milk begins to sour, what do you do? Mix it was a quart of sweet milk, so that both will be good? No. You set it aside until it becomes altogether sour. You separate the bad from the good. Paul could have advised Timothy to be a good mixer, to teach his hearers to play ball, or for him to go to the ball field and pray for the winning team, as they call them, to go along with the apostates of the day, but instead, he said, "from such turn away." A man has a sore leg, gangrene sets in, what do they do? . . . they separate the bad from the good. God has always been a God of separation. He separated light from darkness, good from evil, sheep from goats, wheat from tares, the wise from the foolish, and He expects the Christian to be separated from this world-system. You may say, "How can I have a good time, if I follow the old fashioned view of separation?" Listen friend, you don't know what a good time really is until you have dedicated your life completely to God. Deep satisfaction comes from knowing your sins are forgiven, and you are abiding in the perfect will of God.

ONE SAYS "EVERYBODY IS DOING IT."

Of course the majority of people are smoking, dancing, watching T.V., and attending movies, ball games and other things of this world. But should you? Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad talk about a heavenly devil, as about a worldly christian! "Whosoever therefore Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Word says that many (literally the majority), will follow the broad road. This is a sad thought. The majority of men and women are going to die and spend eternity in hell fire. Friend, if you follow the crowd, you are going there too.

Since the Bible teaching concerning the Christian in his relation to the world is that of separation, we want to consider practical applications of this much neglected subject.

WORLDLINESS INVOLVES AT LEAST TWO THINGS, DRESSING LIKE THE WORLD, AND ENTERTAINMENT OF THE WORLD

We note: strife and worry are worldly attitudes. The unsaved person worries when difficulties come his way. One who is sensitive and easily

offended is worldly in attitude. In concluding this article and continuing through part two, we want to consider the two neglected truths mentioned above.

HOW SHOULD A CHRISTIAN DRESS?

Is there any prescribed way in the Bible for the child of God to adorn their body? Yes, of course there is! Nevertheless, we should not approach the New Testament with the idea of finding that way or pattern as a set of dress regulations. There is no material pattern described, yet we do have the Bible pattern, or principle of modesty. That Divine Principle sent down from heaven, in harmony with the plain Bible doctrine of Church Government brings about a decent pattern of proper adornment of Christian men and women.

So the Bible does lay down great principles on the matter of dress, just as it does in many other things pertaining to our walk in the Christian life. For example . . . the Bible does not specifically say that I must stop at a Stop Sign, not in those words, yet it is an authorized law from God. Is it wrong then? . . . yes it is wrong not to stop. Why? Well it is wrong, not because I might get caught, but because there is a principle in the Bible which says "We are to obey the higher powers." Also in its disobedience, one might kill himself and others, by not obeying those who rule over us. Those powers say, we shall stop. Likewise in our dress, in our obedience to that Divine Principle in the Bible, we are Governed by the Church. This applies to plain dressing and worldly dressing. So the Word does not in so many words specify the kind of clothing to wear: as to color, make or material. But it does give the principle to be carried out, and specifies some things not to be worn in Christian adornment. It is recorded in God's Word. I Tim. 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, of gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I Pet. 3:3-4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

To be continued.

Bro. Wm. Root, 1612 Morphy St., Great Bend, Kans. 67530

The measure of our love to God should be gauged by the fact that God loves us without measure.

PLAIN DRESSING

God's Word plainly teaches that Christian people do not permit madam fashion to dictate the style of clothes they wear. Fashion is dictated by the lust of the eye, the lust of the flesh and the pride of life. Satan is the designer of clothes that bare the body, breed lust, and lead to sin, which causes Eternal death.

It is not a part of tradition that our church teaches against conforming to the world. It is scripture. God's Word teaches that God's people are to be modestly clothed. The world fashion is at the height of immodesty. To whatever degree we crave fashion, is a pretty accurate measure of our "incomplete surrender" to our Maker and our Saviour.

In studying the history of our Church back to Alexander Mack, we learn that she stood for plain clothes, apart from frill and fashion. A form of attire was prescribed for brethren and for sisters, based upon God's Word and after long and prayerful meditation. Its design and practice was intended to comply with the scriptures, prescribe a standard of uniformity over the members that embrace the Faith, and as a protection and safe-guard from the wiles and temptations of the arch-enemy of our soul.

History reveals that the more adherence to non-conformity, the more effect the church had on the world. As the principles of plain dressing began to disappear, the less effect the church had on the world and the more effect the world had on the church. This trend of worldly progression has advanced so far that non-conformity has been completely lost by many a congregation who at one time were in full command of it. With the loss of it, that congregation has lost its power over its members.

When the church started its drift from plain dressing, in its place came bobbed hair, removing of the prayer veil, neckties, and little by little, more and more digression from the principles laid down in God's Holy Word.

Once the church let the uniform depart, then her boys did not hesitate to enter the armed forces, even to volunteering. The passing of the uniform brought in its place, no longer restrictions to going to questionable places of amusements. The church house even experienced a great change, when the people changed. The House dedicated for Worship has been turned into a house of merchandise, a house of entertainment, and a den of thieves.

God's Word was dictated by Divine Authority. If we are truly interested in gaining heaven, then God's Word should command our fullest respect and our most cheerful obedience. I can no where in the Sacred Scriptures find any

promise of salvation to those that dress like the world, hang on their bodies jewelry, gold, silver and costly array when God's Word definitely says, not to do it.

For me to preach or teach that there need be no caution as to our dress and outer adornment, would be to contradict the Holy Spirit. It would be putting up my judgment against God's. It would be me, offering a substitute to the Commandment of God. That would only be the means of losing my own soul and causing others to lose their soul, who practiced such false doctrine.

We, as the present church, can gain great lessons from the past. As far as the members in the past kept themselves separate and distinct from the world, they did well. The church had power. When the members turned to the ways of the world, they lost that power.

May we, who are alive and serving the church today, adhere to all her teachings, tenaciously, lest at anytime, we should let them slip.

Paul R. Myers, Box 117, Greentown, Ohio 44630

THINK, REMEMBER AND BE SURE

This is written to you who have left or are contemplating leaving the fellowship of our beloved Brotherhood. Let us consider this awesome step that it might not be made rashly.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." John 6:66-68. Discouraging times were hard upon our Dear Saviour, Jesus Christ: many were going away, never to follow Him again. He put the soul searching question to His closest followers concerning their steadfastness. Peter answered the Lord's question with one of his own, "Lord, to whom shall we go?" The question is, Brother, "To whom shall you go when you leave our Brotherhood?" What other church or denomination shall you become a member of when you leave the faith you have so long espoused and followed? There are in this land at least 300 different religious organizations, professing to be Christian, which one shall you join and yet remain true to the Holy Writ? It may seem insignificant to you if your new association differs from your past fellowship. Yet, what do you think unessential - feet washing, the Lord's Supper, trine immersion or the covering? These are all well founded upon the Word of God so leave not these landmarks behind, Brother.

People judge men on the consistency with which they hold to their views. All have a very poor opinion of those who compromise their principles; especially their Christian principles. Beloved, if you leave the dear Brotherhood will you not be compromising? Here is the doctrine to which you've adhered over the years; has that doctrine lost its truthfulness and power? Though not perfect, where could you go that you would find the doctrines of the Bible practiced any more faithfully than in our Beloved Brotherhood.

Think not only upon these all-important doctrinal matters but let your mind wander back over the years. Oh, those precious memories! Review the scene you remember so well when you were plunged beneath the healing tide; when wet and cold you, nevertheless, felt so good to know your sins had been washed away. Now you were reconciled with God through Christ Jesus, and you were made one with the Brethren and Sisters, the Brotherhood over, who had been praying for this moment to come into your life. The years have come and gone; there have been disagreements and misunderstandings. Yet, can these differences with the Brethren outweigh the wonderful times enjoyed together; especially those Lovefeast occasions when you humbly washed one another's feet, broke bread and passed the cup? Yes, the mind recalls so many good times working, serving and praying together. Will these little differences now enter in, to allow Satan his way?

We speak oft of how God first loved us and bade us to love one another. Are you going to violate that Divine desire by allowing your cherished notions to disrupt that love? It is sin for the doctrines of the Bible to be violated, yet, it is also sin to violate the bond of love given to us by God's Loving Sacrifice.

It is always hard to press on in any job when we are discouraged. The reward is desired, though distant. The oft distant reward of the Spiritual life is also desired. Surely the dissatisfaction that plagues your heart is partly born of this discouragement. But, Brother, remember you have the duty to encourage others along the way. Remember how when those with whom we worshipped and communed in the past decided to turn from the Way, there was an aura of discouragement cast over many - the home congregation and the Brotherhood over. Consider if your pet peeve is worth the judgment that will befall you for discouraging others as they strive for the goal at the end of the Straight and Narrow Pathway. Could your action be such a poor witness to some unconverted soul that he would decide not to follow the Spirit's pleadings?

Consider carefully and prayerfully, Brother, before you take this awesome step. You are your Brother's Keeper and you are the decider of your soul's destiny. This is written, Brother, that the cause of Christ be not injured and our Christian Love unpaired.

In Christian Love
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SOUTH FULTON

Sermons by Bro. Herbert Parker and Bro. George Replogle. First speaker, Bro. Parker.

ROM. 6:1-23, "That Form of Doctrine"

Many people think they can walk in sin and yet by grace be cleansed before God, but His grace is for the repentant.

Christ was willing to suffer and die for our sins. He was buried and arose showing His victory over death and sin. He bowed His head and gave up the Ghost. When others were crucified their heads bowed to the side in death. But Jesus had power over His physical body and bowed His head forward. In baptism we bow our heads and die to sin. In the new life, like Christ, we rise from water and we walk in newness of life.

The Apostle Paul says that we are baptized into His death. In the baptismal stream we come to a newness of life when we put on Christ. Paul teaches that "our old man is crucified with Him that the body of sin might be destroyed that henceforth we should not serve sin."

You have then obeyed "that form of doctrine," verse 17. You have often heard it said, "if your heart is right, the outside doesn't matter." We must have Jesus, and when we have Him in our heart, it is visible on the outside. Let not sin have power over us.

Before our conversion we yielded to the world and took pleasure in it, but not after we took Christ. Our whole manner of thinking was changed, we had a new interest.

Our world systems are always coming up with something new. New kinds of vegetables, new flowers, new kinds of farm grains and new machinery. Our Christian life is the same. It is planted in Christ and we try very hard to cultivate and water it to make it grow well and bear fruit. Our life is cultivated by prayer. We put on the likeness of God and Christ so people can

see our well cultivated life (form of doctrine), that our influence may go out from us to another heart to bring forth fruit.

A little plant in the ground is beautiful as it grows. We keep insects away so that it may bear its fruit to perfection. As we grow, we see that the insects of sin do not contaminate our fruit and cause it to become of no value.

Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The devil will find it difficult to blemish or taint a life that is guided by the Spirit of truth. To keep wholesome, we must let the Holy Spirit rule in our lives. It has to be in the heart before it can bear fruit. When the doctrine of Christ and the Holy Spirit abide in the heart there can be no room for doubt.

Blessed are they with a pure heart. Without question, the devil's best tool is to cause us to doubt God's Word. Let us obey from the heart.

God's Word will do just what it says. God does not fail His promise. Rom. 8:14 says that, "as many as are led by the Spirit of God, they are the sons of God." If we are full of faith and the Spirit, our expression can be like the face of an angel. God places this look on our face because we are joint heirs with Christ.

The Godhead is united; they do alike, think alike, and are obedient alike. God said, "Let us . . ." Angels, Holy Spirit and Christ all work alike.

Christ, in His prayer asked God to keep "through Thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. The Spirit leads only one way. "I am the way." We must walk directly in this way.

"Ye are the light of the world." The gates of hell shall not prevail over the Church. The darker the night, the brighter the light.

Eph. 6:6. "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." We think labor overseers are sometimes demanding and rude. In serving the Lord from the heart we make an impression on those we work with. All are to obey God under hard taskmasters. When we can't be true to God anymore, He will come and take us out of the world. The person who loves God will do His will as long as he has life. When it is no longer possible to live a Godly life, for the elect's sake those days shall be shortened.

When Jesus was baptized a voice said, "This is my beloved Son, in whom I am well pleased." Is our love to God so great that He can look down and say, this is my beloved son or daughter in whom I am well pleased? Our faith must be strong. We must be repentant. We can follow the Word and still find need

of repentance. Baptism is the only door to eternal life. Triune immersion into Father, Son, and Holy Spirit must be done as God said.

It is necessary to study to learn of the love of God. Too many do not enjoy God's Word. Too many say "it is not interesting. It is hard to understand." We cannot have a form of doctrine pleasing to Him if we do not study. II Tim. 2:15, tells us to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Doing what is pleasing to God and abstaining from all appearance of sin is more than ever necessary today. We are to be acquainted with God and His way in order to have an answer for the hope that lieth within us. The door of opportunity is open to witness and help in many ways,

God and Christ and the apostles speak of a pure heart from where our motives come. The pure motives are acceptable and the only ones that are acceptable. Keep the heart in tune with God because that is where He dwells. "Keep thyself pure," Paul said to Timothy.

Paul saw dangers that Timothy might fall into, such as untrue stories that sounded so much like truth; people saying things they were not sure about,—a habit dangerous to us. Refuse profane and old wives fables (gossip). He wanted Timothy to keep himself pure from all this and to "exercise thyself rather to Godliness."

David said, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10. David was so close to God and yet in view of his plea, he gave in to temptation. His character was like ours, he was human.

Job made a covenant not to look on sin. This is a good thing for us to do also. Some say, "With sin all around you, how can you avoid looking on it?" My friend, you don't have to take a second look!

I wish we were more fearful to commit sin. Adam and Eve were pure, but they tasted sin and were driven out of the garden. A great sword was placed there to forbid their returning. God gave man the promise of a Redeemer. The church was established so that we may follow the formula of righteousness. Keep thyself pure, with that form of doctrine to give us a clean heart, cleansed by the blood of Jesus and baptism to make us eligible for that place prepared for us in Heaven.

In II Chron. 25:2, we read "And he did that which was right in the sight of the Lord, but not with a perfect heart." A young king tried to keep the approval of the people. It is a sad thing to try to follow the way of the Lord just for approval or influence among people. He set up idols in his own house but sent out armies in the name of the Lord. The result was that he lost his life. It is not safe to follow God without the whole heart.

There is such a thing as keeping the ordinances of the Love Feast with an imperfect heart. It will do us no good if our heart is not right with God. We will not receive any benefit if we take in the ordinances just because our friends and forefathers did. We are to take part in them that we might have life, and to keep us in mind of our duty to God.

We are to obey the commandments from the heart. If we obey only the form or the letter of the law, we shall not receive much benefit from them. A man once said that "being a church member and keeping the commandments gives me respect and a good influence in the community." But what about his soul? If his influence isn't right with God, he is on dangerous ground.

An unholy thing and a holy thing can't dwell together.

It is a very beautiful thing to consider that form of doctrine that has been delivered to us that we might become the servants of righteousness.

Second Speaker: Bro. Replogle.

"This Form of Doctrine"

There are many doctrines that bring forth fruit—pleasure and success for that particular organization. But the doctrine delivered by Jesus Christ bears fruit of much greater joys and pleasures.

World doctrine lasts only while the world stands, but Christ's doctrine lasts during this world and for the world beyond. It is the perfect doctrine. Paul said, "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto, let him be accursed." Gal. 1:8.

Why? If we believed in and participated in any other doctrine it would mean destruction. Paul didn't want anyone to lose his life.

If we love God, we *will* obey from our heart. We are living in a time of violence and trouble. All the fruit being brought forth from places of learning that should be good and profitable, is the opposite. Much is only a form of education that allows the mind to wander to evil with no respect or reverence for good.

The devil's form of doctrine is always a failure. It makes no difference what man does, it fails if the Holy Spirit does not lead. The devil never does anything good.

John 14:1, "Let not your heart be troubled." We are living in a world filled with trouble. It seems the devil has the upper hand.

But not yet! Regardless of all the wickedness, we can still obey God. Our heart need not be troubled. That does not mean we won't suffer sorrow, pain and grief, but Jesus means not to be troubled about what is beyond this life.

He told His disciples He would soon leave. No wonder they were troubled. If God would tell us He was going to leave us, it ought to trouble us. He knew they were sad. He knows what we are thinking. He knows whether we believe in Him.

Through we are passing through violence and wickedness, we can have peace. It is a different kind of peace than the world gives. It is a calm peace. We have the promise and evidence that we have a Mediator. We would fall short without God's love through His Son.

Where are we today? Does it give us comfort to have that doctrine of peace, at no cost to you and me? To reach out and take of it and obey it? We shall receive a blessing when we come wholeheartedly.

Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

YOUNG PEOPLE AND CRIME

One of the most alarming conditions that America faces today is the crime wave among our youth that is sweeping the land. It used to be that very little crime was committed by our young people, but not so today. Years ago the criminals were mainly those past twenty, but it is said that the climax of the crime age now is seventeen. If this is really true, and I am not denying it, then we are indeed face to face with a most serious situation. What is the matter? What is the cause? Who is to blame? There may be various answers to these questions. Let's think a little.

In the first place, we might say that the home life counts tremendously. There is indeed a serious lack of discipline, home rule, control, and counsel. Parents live wickedly before their children, therefore they pave the way to sinfulness and crime for their boys and girls. The old family altar is a thing of the past with the average home today. We find very few homes of prayer. The Bible lies aside, perhaps covered with dust, while the daily newspaper, the trashy dime novel, and a very poor class of literature flood the home. Oftentimes there is profane language used by the parents, and as soon as the little tots begin to talk they use language that is smutty and filthy, all because Father and Mother use it. Many homes are cursed with cards and liquor and a host of other evils. Children grow up without restraint, have no honor nor respect for their parents, therefore have no honor nor respect for their neighbors, for the law of the land, nor for our country. The broken-down homes of our nation are largely responsible for the wrecked lives of our youth. We need a few million good homes, a few million Christian fathers and

mothers, and we would have many million young people that are clean, manly and womanly, upright, noble and sublime. They would be law-abiding, whereas they are now, or will be, lawless. They would be Christians instead of criminals. They would make their mark to bless the world instead of leaving a mark to curse the world.

There is doubtless much that goes on in our public schools today all over this great country of ours, and this beloved nation, that is radically wrong. Many of our teachers are not Christians, but are very worldly. They are not always moral. They are not of a high class morally and spiritually. Some of them have low ideals. They lack manhood and womanhood. Their lives and examples are detrimental to our boys and girls. And then there are those who are avowed enemies to the Bible, or portions of it at least. They are deeply affected with evolution, atheism, agnosticism and maybe dire infidelity. They leave great question marks in the minds of their pupils about the authenticity of the Bible. The very Book they need to make them great and noble men and women and to make their lives a success, they reject. No man or woman is fit to teach our boys and girls who doesn't accept God's Word. Absolutely! I say it without fear or favor. I might also say that some of our school books today are detrimental to the spirituality of our youth, and that can also mean they are injurious morally. Take the theory of evolution, for instance. This ought never to have crept into our schools. It is rotten, especially in its teaching on the origin of man. This makes it a very dangerous study. It is contradictory to the Bible. You absolutely cannot build a great, sublime life and character on evolution. Then many of the stories in our readers are fictitious and foolish. They present falsehoods rather than truth. They teach no morals, therefore ought never to have come into our educational system.

The cigarette habit is tremendously injurious to our youth, both from a physical, moral, and spiritual standpoint. It weakens the physical vitality, dulls the mind, breaks down the will, consequently weakens resistance to evil, sin and crime. A magistrate of New York City affirms that ninety-nine out of every hundred young criminals are slaves to cigarettes. One judge said, "Yesterday I had before me thirty-five prisoners; thirty-three were confirmed cigarette fiends."

The cause of the crime wave among our youth is also largely due to drinking and drunkenness. Ah, it's so. It's liquor and crime, crime and liquor. The history of liquor has been crime, crime, crime all the way through. Someone has said: "Alcohol will remove a good reputation, a man's business, a man's friends, a happy look from the children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, and man from the highway to heaven to the road to hell. It will make a wildcat out of

an otherwise inoffensive citizen. As a remover of things alcohol has no equal." Yes, it's moving multitudes of people out of this world to an untimely grave and a devil's hell. Sad, but true. We are conscious it is one great cause of crime among the youth of our land. I absolutely hate liquor because it is destructive to life, peace, happiness, health, prosperity, and the precious soul of man.

The Gospel Banner

LOVE NOT THE WORLD

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

Of all the commands given in the Bible, there is none which needs more prayerful attention and consideration than this one, in this fastmoving and trying age in which we live, where two great voices, that of God and that of Satan, are calling. We all know which voice we should listen to, but the world is so full of attractions and allurements that it takes all our God-given courage to resist. The world represents what we term sin in such an interesting, attractive manner that it seems beautiful rather than repulsive.

Again we should consider this command very seriously since our adherence or disobedience to it is responsible for all our actions, either good or bad. Often when we are given commands or are asked to do something, questions immediately come into our minds. As I considered this command taken from John, some questions immediately came to my mind, too, and it is upon three of these questions that I wish to base this short discussion.

I. What does "world" here mean, and what is there in it that we should not love? When John speaks here of the world, he does not mean the people in the world, as we sometimes think of it, because God never told us not to love people. In John 13:35 we read, "By this shall all men know that ye are my disciples, if ye have love one to another." We are to love the people of the world to the extent that we want them to learn to know God, but we should not love their sinful ways. We must be extremely careful of our associations in the world, because when we live around sin there is a tendency for it just to become a matter of fact, and it will not seem very serious to us; it becomes a common thing. So often the next thing we do then is to begin to sympathize with some of the ideas of worldly people, then to pity, and then finally to accept. So we see that we must not even go one step toward worldly things because each one leads to another.

Let us just briefly consider, now, some of the worldly conditions which we should shun and constantly try to avoid:

1. Its dazzling show, which is one of the outstanding characteristics of the world, and too, is one which is so strongly calling to all but which we want to avoid. Glaring colors always attract attention, and Satan knows that, and since the world has nothing valuable to offer us, it uses things that glitter and dazzle as a most effective means of alluring us as weak humans. Just look at the beautifully lighted and clever signs advertising for liquor companies, tobacco companies, and theaters in practically every city today. On a very hot day when you can't seem to cool off just how does a sign like this one, "Delightfully cool inside," appeal to you? It does have its appeal just as many other signs of the same type do, and we need God's constant presence with us to resist.

2. Its light, trashy literature. One may go to almost any newsstand he wishes to today, and the literature, to be sold, is largely the type that is degrading rather than uplifting. I heard a judge recently give one of his experiences of going to a newsstand to get something to read and then of his disappointment at finding the books practically all scandal books and the magazines of the "True Story" or "True Detective Story" type. This craze for cheap literature shows the lack of deep thought among many people, and it too, means a lowering of morals. We as Christ's followers must be extremely careful of our choice of literature. The Bible, of course, is the ideal book, but there are many other good ones, too.

3. Its selfishness. We, as people in the world, are tempted to be selfish with our blessings, for everything we have may be classified as such. Everything we have has just been lent to us by God, and unless we have His love in our hearts we are liable to be selfish and consider these blessings our own just as the world does. This is one of the most abominable traits that one may acquire, and again, without God's constant help we are liable to have it ingrained in our life and character.

4. Its ungodly amusements. Today, unlike twenty years ago, there are comparatively few people who feel that attending theaters and dances is out of place, and also there are comparatively few who can honestly say they have never attended them. But I would say that the farther away from them we stay the better off we are. Often we as young folks are asked by other ones of our own age whether we have never seen a moving picture, and sometimes we feel rather reluctant to say, "No," but that is nothing to be ashamed of. I think we should be glad to let people know that we have a God who can help us enjoy ourselves where we can think of Him and have a good time without going with the ungodly crowd.

Another one is its ungodly speech, in the forms of slander, gossip, flattery, and swearing.

All these, its dazzlin show, its trashy literature, its selfishness, its ungodly amusements, and its bad language, are things in the world which we should abhor rather than love. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

II. The next question we want to consider is: "Why should we not love the world?" Whenever in our everyday lives, we are commanded to do something our first reaction is, "Well, why should I, or shouldn't I do that?" That is not out of place either because one appreciates doing a thing more if he has a reason for doing it. We are going to consider for a little while now, then, just why we should not love the world.

1. We have no legitimate reason for loving the world; it has done nothing for us. Our love must be either toward God or the world. Let us take an everyday example, and then let us see which one we should love. Just take two people you come in contact with, for instance. The one notices all your troubles and helps you solve them as best he can and even sticks by you when others talk about you. In other words he is a confidential friend. On the other hand, the other person tries to be friendly, notices your problems and moods, but is ready to leave you at any time. Which one of these two persons would you naturally love? Of course, the one who is true and would do anything for you. That is the kind of friend God is, but the world has done nothing for us and can give us nothing, so why should we waste our love on it?

2. It costs much to love the world. Our efforts, when we love the world are all wasted as far as anything future is concerned.

3. Loving the world is responsible for life's greatest tragedies, while loving God is responsible for its greatest joys and triumphs. Is not that enough reason now why we should not love the world? It has nothing to offer us but discouragement, disappointment, and, finally, despair and death.

III. The final question is: "What can we do then, if we cannot love the world?" This question has been partly answered already, but repetition is in order in this serious matter. If we can't love the world, we can love God, the one who deserves all the love we have. He deserves it because He first loved us. He sent His only Son into the world to die on the cross for all mankind that we might in turn love Him and live. Nothing we can do can ever repay God for His marvelous gift to us, but if we love the world we lose all chances of experiencing His greatest love. Just to make it more human let us consider for a moment the disappointment we experience when one of our fellow men whom we love does not manifest that same love for us or turns against us. If

we have "chummed" with someone for a long time and have done all for him we thought we could, and then he turns a cold shoulder to us and speaks badly of us our hearts are saddened and broken. How much more grieved must God be when He loved us so much and we don't even appreciate it? Isn't that sad? Doesn't it seem tragic? He sees the doom of the people who love the world and knows they could evade it if only they would. It seems to me that we might say that if we do not love God we are dishonest. He has given us physical life with hearts to love Him, hands, feet, and mouths to work for Him, and if we don't use them for the furtherance of His cause, couldn't we rightly be classified as dishonest?

God wants our lives, He wants our love, and He wants our hearts. If we once give over our hearts to God, He also has our love, because the heart is the seat of affection. He knows all about the world's traps placed to catch us, but He says, "My son, give me thy heart; I'll help you to keep from loving the world." Those worldly problems, which seem so extremely serious to us sometimes, will fade into the background if we once give our hearts entirely to God and say to Him, "God, take my heart and make it only Thine." It is only after we have done this that we can know what real joy and happiness is.

And it is, too, only after this that the world's call for our attention can be rejected. The world is constantly putting forth more and more effort to get our hearts, but if we really consecrate our lives to God, He will constantly give us more and more power to resist.

Let us, as young folks, consecrate anew our full life and all our ability and love to God and so subdue the call of the world. We must face problems, but it is only as we give over our lives fully to the Almighty that we can have unfailing courage. We need to pray, and we need the prayers of our elders. We do so much want to be true.

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for "tribulation worketh patience," Romans 5:3-5.

We pray for submission, and God sends suffering; for we learn obedience by the things we suffer, Hebrews 5:8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking of the things of others, and by laying down our lives for

our brethren, Philippians 2:4; Matthew 27:42; I John 3:16.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for "this is the victory that overcometh the world, even our faith," I John 5:4.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal, II Corinthians 12:7.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us, and calls on us to walk "alone," Isaiah 51:2; 63:4.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away," I Corinthians 13:4-8.

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction." Can thine heart endure or can thine hands be strong? Are ye able? Isaiah 48:10; Ezekiel 22:14; Matthew 20:22.

And in the furnace He melts us into something of His own tenderness and gentleness, and teaches us how to bear one another's burdens and how to live to make intercession for others, Galatians 6:2; Hebrews 7:25; Ephesians 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ, I Peter 1:17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Selected

Often the best way to correct your child is to correct the example you are setting before him.

DOING THE WORK OF GOD

Most people will agree with you if you suggest that the only way to be sure of getting to heaven is to do God's work, or good works. But we shall find a difference of belief in what God's work is. Some tell us that we must keep the Ten Commandments if we are to do the work of God. Others direct us to the Sermon on the Mount, and the Golden Rule, and say that therein we find God's work defined. But who can say he has never broken the Ten Commandments? James tells us that whosoever shall keep the law, and yet offend in one point, is guilty of all. It requires only one broken link to spoil the whole chain. No one can honestly claim that he has kept the precepts of the kingdom contained in the Sermon on the Mount.

Then, there are those who say that to do the work of God doesn't mean that we are to keep the law or the Sermon on the Mount; but if we do the best we can, we shall surely qualify for heaven. All God expects of us is to go to church as often as we can, and to treat our fellowman decently.

What is the good work, or God's work, expected of us to gain heaven? One day Jesus said: "Labour (work) not for the meat which perisheth, but for that meat which endureth unto everlasting life." Then the people who heard Him say that asked: "What shall we do, that we might work the works of God?" And this is the question that multitudes of people are asking; but they are being given the wrong answer in many cases. But when the question is addressed to Jesus, and we take His Word for the only right answer, we shall not go astray. Note carefully what Jesus said: "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). So then, to do God's work, or good work, we must believe on the Lord Jesus Christ as our own personal Saviour.

Looking back to the life of Christ, and His death on Calvary's Cross, we find that Jesus fulfilled the demands of the law perfectly. He did what we couldn't possibly do. Then He gave His life as a substitute for us. On that rugged, cruel cross He said: "It is finished" (John 19:30). His task on earth was completed. He had faithfully and perfectly finished the work that God had given Him to do, and there on Calvary our redemption was procured, so that what we must do is to accept the finished work of our Redeemer.

Paul wrote: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9). Note also Titus 3:5, Rom. 3:20, etc. However, after one accepts the Saviour, and the Holy Spirit enters his heart, the result of this is a manifestation of the fruit of the Spirit. Good works flow from the redeemed, Spirit-filled life. They do not procure salvation, but are the natural, or supernatural, result of the salvation enjoyed through faith in Christ's redeeming work. Rom. 6:13,22; 12:6-20; Gal. 5:22-26.

—G. H. Clement

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NO. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

THE THANKFUL HEART

For all that God in mercy sends;
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
For everything give thanks!

For sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord, our hearts we lift to Thee.
For everything give thanks!

—Helen Isabella Tupper

THANKSGIVING

We come, once again, to the time and the day which has been designated as Thanksgiving Day. What does it mean to us? Perhaps there are those who feel, as they look about them at conditions in the world, what have we to be thankful for?

The Psalmist once asked, "what shall I render unto the Lord for all his benefits toward me?" The question might arise, "why should we give thanks?" There are several reasons. In our giving of thanks, we acknowledge that the one to whom we direct our thanks has favored us. More often than not, we have been the recipients of blessings for which we have not even asked.

In so rendering our thanks unto the Lord, we acknowledge that we are indebted unto Him. "Thank you" is one of the most employed phrases in our language. It is used almost constantly and for the smallest favors—so much so that it is spoken almost automatically. It is used in response to a casual inquiry concerning our health. "Thank you," is spoken for every word praising us. In fact it is used so often in a casual way, we question whether it is given in sincerity. Is it possible that we may approach our Heavenly Father in the same casual, thoughtless way, offering Him the praise of our lips, but not of our heart?

Then the Psalmist further says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High," *Psa. 92:1*. It is good to give thanks, for in so doing we must give thought to the blessings we have received. We sing, "count your blessings, name them one by one, count your blessings, see what God hath done." If we would undertake to count them one by one, it would be brought to our minds more effectively concerning God's love and mercy to us.

Should not all give thanks unto our Heavenly Father? All have been the recipients of God's blessings in many ways. Surely it is just and proper in a special way, for the child of God to render thanks unto Him for all His benefits. Even those who know not God may be thankful, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," *Matt. 5:45*.

Then we would consider, when we should give thanks. Again the Psalmist says, "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning," *Psa. 30:4-5*. As Christians, we should be happy that God is holy

for that is a great comfort in itself. Although trouble and sorrow may come, "in his favor is life . . . but joy cometh in the morning."

We should give thanks at the completion of great tasks. As an example, we would briefly consider Nehemiah 12. The time is after the return of the Lord's people from captivity. The walls about Jerusalem had been rebuilt and were to be dedicated by the giving of thanks. This had been a long and difficult task.

Then we read in John 6:11, where "Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down . . ." Can we do less than offer thanks for our daily food?

Again the Psalmist speaks of "shewing forth thy loving kindness in the morning, and thy faithfulness ever night," Psalms 92:2. We should begin and end every day praising God. Do we not at times during the day feel a debt of gratitude unto God for His mercies and should we not at those times lift our hearts in thanks to Him?

Our blessings are innumerable. Aside from life itself and health and strength, are the blessings of sunshine and showers and all the nature about us. We have loved ones, friends, brethren and sisters. We have homes and home comforts. We have the privilege of laboring for our Lord and Master with a hope beyond this life.

How then can we best express our thanks to our Heavenly Father? Of course, we can contribute to the work, "by laying aside as the Lord has prospered us." We can express our gratitude by the praise of our lips and our thanks from the heart. Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do *justly*, and to *love mercy*, and to *walk humbly* with thy God?"

Again, the Psalmist asked the question, "what shall I render unto the Lord for all his benefits toward me?" He then answered his own question. "I will take the cup of salvation and call upon the name of the Lord," Psalms 116:12-13. For those who do not know the Lord, surely the best way of expressing one's gratitude to Him is by taking the "cup of salvation," by accepting Him and giving one's life over to His control.



Prayer is not a device for getting our wills done through heaven, but a desire that God's will may be done on earth, through us.

THE DEADLY PLATEAU

A plateau is a plane, high but level. One has to climb to reach it; but once on the plateau, progress is easy. A plateau is good fortune for one who wants an easy road, but there is nothing there to challenge a mountain climber. He does not want to level off; he wants to go up and up.

Psychologists have discovered what they call a plateau in the learning process. One who is learning a new skill improves rapidly for a time, and then levels off to a plateau, keeping his attainment, but making no improvement. The less ambitious learner is happy to be able to hold the skill he has attained; the more ambitious one considers this plateau a deadly thing, an enemy to his progress and growth.

There are plateaus, too, in Christian living. We strive to enter, and succeed, but camp just inside the gate. We want to become acquainted with Christ and His Word, but do not particularly care about abounding more and more. We feel that we have already attained, and so do not need to, like Paul, "follow after." We fall into an easy, selfsatisfied complacency, when we ought to "press toward the mark." We find ourselves, at the end of the year, no further along in our Christian experience than we were at the beginning. Perhaps after years of Christian service we are still babes in Christ.

There is a plateau in Christian service. There are preachers who do not grow in the knowledge of the Word and the efficiency of their ministry. There are Sunday-school teachers who do not improve in their service. There are missionaries who dig nice little ruts for themselves in which they run back and forth year after year.

The mountain heights call. The snows on the peaks both defy and beckon us. There is something better farther on. The present good is the enemy of the possible best.

"Lord, lift me up and let me stand,
By faith on Heaven's tableland,
A higher plane than I have found;
Lord, plant my feet on higher ground."

—Unknown

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NOVEMBER 15, 1969

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ACCEPTABLE THANKS

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. I Chronicles 29:11-13.

An implication in the subject of this message is that there is a possibility of rendering thanks unacceptable to God. To those who rendered unto Him lip service only Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me," Matt. 15:8. This serious indictment was issued not against publicans and sinners or even the vilest men of Jesus' time, but against the religious men of His day—Scribes and Pharisees. These men doubtless said many high-sounding and beautiful things about God, but the fact remained that their hearts were occupied with anything but Him. Yes, Jesus said that they even worshiped Him, but He classed it as vain worship. May the Lord deliver us from rendering lip service only, and may the Holy Spirit clearly reveal to us what is "acceptable thanks" unto our Father God.

First, why offer thanks? Are not many of the blessings which I have enjoyed during the past year the result of my own planning and hard toil? Are they not mine to use as I see fit? Thus reasoned Nebuchadnezzar of old when "at the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty," Dan. 4:29, 30? The words of this brazen monarch had not been more than uttered when there fell a voice from heaven sounding God's sentence against a man who could feel so self-sufficient. Why am I so deeply indebted to my heavenly Father? Because, "Naught have I gotten, but what I received? grace hath bestowed it, since I have believed." The words of the Apostle James are also very applicable here: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." I owe God sincere gratitude because I have not merited even the least of His blessings, temporal or spiritual. I owe Him thanks, because I am eternally indebted to Him.

The second question confronting us is, Who offers acceptable thanks? When Thanksgiving Day rolls around again many Americans will go to a house

of worship and lustily sing songs of praise and possibly say prayers of thanks and gladly affirm to the beautiful truths uttered by the minister on the theme of thanksgiving. And after having thus spent a fraction of a day, they will probably return again to their daily rounds of duty, consuming their blessings upon their lusts. Who offers acceptable thanks? He who out of a honest heart acknowledges not only the gift, but the giver. Jesus was very sensitive to this. "Were there not ten cleansed? but where are the nine? Where are the multitudes who should be praising God for His goodness today? Maybe like the thoughtless lepers, lacking reverence for gift and giver alike, they are bringing the plague of poverty upon themselves again. There is duty and beauty in gratitude. "Singing and making melody in your heart to the Lord." He hears, for He has a good ear for heart music. If Christians praised God more the world would doubt Him less.

But we forget, and that forgetfulness is a sin. The Israelites entering Canaan were warned: "Beware that thou forget not." They were to remember gratefully the God of might who had brought them in, and remembering they were to give Him both gratitude and obedience. Later the Psalmist urged: "Forget not all his benefits."

With all the existing confusion, uncertainties, and distractions of our day, we are still recipients of the bountiful blessings of our blessed Lord. How sinful for me as His child not to allow Him to exercise His sovereign rights in my life! Ere I made this surrender, I fell short of rendering unto Him acceptable praise. How utterly ungrateful is this pleasure-mad world, accepting from His kind hand innumerable temporal blessings and at the same time refusing the greatest gift of His love for every soul! A portion of Paul's charge against a guilty world is contained in these words, "Because that, when they knew God, they glorified him not as God, neither were thankful," Rom. 1:21.

Another question on this subject which demands an answer is, How can I best express my gratitude for all God's tender mercies? Simply say, "Thank you, Father," and do not always wait until prayer time to tell Him so. How it must delight His heart to have His child look up into His face, if just for a moment at times during a busy day, and gratefully acknowledge some favor or blessing! Do we expect the same expression from our friends and children? This "Thank You" will be acceptable to God the Father when by the proper use of His gifts we have proved our appreciation. No parent would consider his son a grateful child, regardless of how lavish may have been his word of appreciation for gifts received, if that son should use those gifts to bring disgrace upon the one who gave them. How often we find ourselves guilty of misusing God's blessings to us, reflecting the lack of appreciation and

ingratitude in our heart for His concern in us!

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him,” I John 3:17? The heart that is truly grateful will not withhold help from those in need. We generally think of this verse of Scripture in relation to our responsibility to share material blessings. But how much more should the same truth obtain in relation to our responsibility to meet spiritual needs! Surely no child of God who is truly grateful for what God has done for him in salvation, will be content until he has complied with all the will of God for his life in helping to meet the crying need of a lost world. Jesus said, “If ye love me, keep my commandments.” One of those commandments, binding upon us as His children, is, “Go ye into all the world, and preach the gospel to every creature.”

True gratitude is invaluable, first, because of the fact that the Lord said, “Whoso offereth praise glorifieth me.” And in the second place it makes rich. “Thankfulness makes our blessings doubly blessed. It makes the ordinary and simple gifts of God shine with a morning luster and exude the rarest perfume. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it lends a sweetness of behavior to our bodies, so that we do not need such raiment to make us attractive.”

Let us therefore offer unto God “acceptable thanks,” for the Lord Jesus Christ of whom the Revelator said, “And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth,” Rev. 5:9, 10. Unto Him be glory and praise forever. Amen.

Selected from Christian Monitor



Christian character is not an inheritance; each individual must build it for himself.



The secret of living an overcoming life is a closed mouth and a yielding heart and will.

NEWS ITEMS

WAYNESBORO, PA.

The Waynesboro Congregation was privileged once more to enjoy another Lovefeast on October 9. Visiting ministers were Howard Surbey, Joshua Rice, Ray Shank, Paul Hartz, and Foster Shaffer. They brought forth much food for thought. We hope each one received a blessing for being with us in these services. Bro. Paul Hartz officiated at the communion services. We met again Sunday morning for Bible study and worship. Bro. Shank brought the morning message, again we were spiritually fed on the word of God.

Since our last report a young Brother was received into the church by baptism. We pray he will hold out faithful to his vows. We have enjoyed the blessings of another two weeks Revival Meeting. Elder James Kegerreis was with us and he did not shun to declare the whole gospel to us. It is now up to us what we will do with the Word of God. We were glad Sister Kegerreis could be with us for part of the meetings.

Thanksgiving Day Bro. David Kegerreis brought the morning message. He brought many wonderful thoughts to our minds, how thankful we should be for health, and those of us who have had Christian parents, and those who were willing to accept Christ and the plain way of salvation. For there are those who did not have the plain teaching in their homes. Most of all we should be thankful that we can love Jesus, for He loved us so much that He was willing to die for our sins. May the blessings of the Lord be with each one who has come to worship with us. It is encouraging to have Brethren and Sisters to worship with us.

Sis. Elizabeth Wisler, Cor.

†††††††

OBITUARY

OLIVE VANDYKE

Daughter of Noah and Margaret Calvert, was born at Chillicothe, Ohio on May 9, 1880. She departed from this life on November 3, 1969 at Stanley, Wisconsin to be with her Lord, whom she loved so much.

On December 4, 1904 she was united in marriage to J.E. (Bert) Deardorff in North Dakota, where she had gone as a young woman and homesteaded near Surry, North Dakota. Mr. Deardorff passed away November 2, 1918 during the influenza epidemic, leaving his companion with two sons and two

daughters. In 1939 she was married to W.J. VanDyke, and about two years later this marriage ended in a tragic automobile accident, which resulted in his death. She was preceded in death also by two sisters, one brother, one son, three grandchildren, and one great grandchild.

She leaves to mourn her passing, two daughters, Mrs. Ira (Reeta) Malott of Stanley, Wisconsin, Mrs. Otis (Velda) Schrock of Elkhart, Indiana, two sons, L.D. Deardorff of Minneapolis, Minnesota, and Ralph Deardorff of Peru, Indiana. Also nineteen grandchildren and thirty-four great grandchildren.

She was a member of the Dunkard Brethren Church of Plevna, Indiana to which she was always true and faithful. She will be missed by all who knew her, as she loved her church and always had a concern for it.

Funeral services were conducted at the Plevna Dunkard Brethren Church on November 5, in charge of Elder Harley Rush assisted by Elder Walter Bird. Interment in the Mast Cemetery near Plevna, Indiana.

Sis. Mary Borton, Cor.



THANKSGIVING

Thanksgiving day as we know it in America had its origin with the Pilgrims, who landed at Plymouth Rock in December, 1620, and who observed a special day of thanksgiving the following fall when they had gathered in their harvest. The story never seems to lose its charm, and so it is told over and over again. Reasons for the grip which it has upon the American people may be because it portrays in a concrete way not only the religious fervor and devotion of these early settlers of our land but the practical expression of the Christian faith which they came to America to perpetuate. This acknowledgment of God as the Giver and Sustainer of life was typical of the spirit which actuated the founders of the colonies and later of the nation. It is a distinctly American heritage which we should cherish highly.

But special days of thanksgiving did not originate in America. In the Old Testament we are told of two great annual feasts, Pentecost and Tabernacles, which were associated with the harvest and which could be called special seasons of thanksgiving.

Thanksgiving Day is a unique holiday. It commemorates no great events, either religious or national, but it is annually proclaimed by the executives of the nation and of the states. It has its roots in both national and religious experiences and sentiments. Perhaps it could be said that it is the only national religious institution, the one day on which the rulers of our land

request us to go to our houses of worship to return thanks to God for the blessings which we have received from His hand.

As each recurring Thanksgiving season comes to us we can with profit ask ourselves the question, What do I have to be thankful for this year? We realize in a general way that we have received many blessings, but a little enumeration can be of help to us all, although we should not be coldly calculating or mechanical.

First we might think of the common, everyday things which we are apt to take for granted and which may be among the hardest to think of in terms of gratefulness to God. Among these are the air we breathe, the water we drink, the food we eat, the clothes we wear, the sunshine should be thoughtful enough of all these temporal blessings to give God the credit for them, for He ultimately is the Giver. Let us give thanks for them in the spirit of the little rhyme:

“Back of the loaf is the snowy flour,

And back of the flour is the mill:

And back of the mill are the wheat and the shower,

And the sun, and the Father's will.”

At this Thanksgiving season we have special reason to thank our heavenly Father for the bountiful harvests which He has blessed us this year. It gives us the privilege to continue to share of our abundance so that the undernourished peoples of the world may have to eat. Let us make Thanksgiving this year really one of grateful worship, but let us make it practical too in this that we remember the hungry and the cold, the sick and the imprisoned, as our Lord commands us to do. God is not responsible for these conditions in the world today, for He has given an abundance of all the necessities of life, but man by war and waste has brought on what has been and still is unparalleled physical need in the world. Thanksgiving time is a singularly appropriate time to send clothing, or food, or money for relief of the suffering of the world today.

Let us not forget to thank God for the blessings of the home and the church. These are two great institutions of God for the happiness and blessing of mankind. When we come to enumerate the blessings of the Christian home and the Christian Church words fail us, but all of us can think of many things in these intimate realms that are tremendously significant to us, and they are all gifts of God.

And finally let us not forget to render thanks to God for the greatest of all His gifts—His only begotten Son who came to earth as our Saviour and who is now ascended Lord. Through Him and His Holy Spirit we receive all spiritual blessings. “Thanks be unto God for his unspeakable gift.”

Selected

THANKSGIVING IS COMELY

"It is a good thing to give thanks unto the Lord" Ps. 92:1.

As representatives of Jesus Christ, Christians should act "as becometh saints." Thanksgiving is one way in which we may bring honor and glory to His name. In so doing, we reveal to others that the ways of the Lord are right. People who do not see God in everything that comes into their lives, have very little to thank God for. We are serving an all-wise and loving Father; so praise and thanksgiving never come amiss. It is only reverential to God but profitable to your own soul to thank God for all things and in all things, even though the way may look dark. God also takes note of those who thank Him for that which they do not see, but still hope for.

Jesus had such confidence in the Father's hearing and answering His petition, that on one occasion He returned thanks apart from asking. Lazarus, the brother of Mary and Martha, had died and lay in the tomb for four days. But Jesus, assured that the Father would raise him from the dead, "Lifted up his eyes, and said, Father, I thank thee that thou has heard me" John 11:41. Then Jesus cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with graveclothes. "Jesus saith unto them, Loose him, and let him go." God always honors those who honor Him. Therefore, because of this miracle which Jesus performed, many believed on Him.

So today, a life that is filled with praise and thanksgiving unto God is bound to win others to Christ. Be thankful for the bounties God has bestowed upon you, even though they may not be as numerous as another's. There are many today who have less. God, who is faithful, will care for your needs. In everything give thanks, though your circumstances may not be so favorable and the way dark. God will turn your darkness into light in His own time. The darker the hour, the greater His opportunity to manifest His power. It is God's will that His children should give thanks in everything. It may mean sacrifice. Heb. 13:15; Ps. 107:22. But when we consider the great sacrifice He made in giving His only begotten Son (Jesus Christ) on Calvary to save us from our sins, our hearts should be filled with praise and thanksgiving, irrespective of circumstances. Then consider the Blessed Hope we have in Christ. This makes our hearts well up with joy. Truly, eternity will not be long enough to thank and praise our blessed Lord for all His mercy and grace. If the song is in our hearts now, then shall we be numbered **among** those who will offer up thanksgiving and praise around the throne to Him who loved us and gave Himself for us.

Selected

The Child of God and His Separation From the World

Part Two.

WORLDLY ADORNMENT OF THE BODY

We cannot fully describe the indecency of worldly dress, of both men and women of our time. All thought of modesty seems to have vanished from the minds of worldly man in this generation. We cannot cover the ground in describing the vulgarity of dress as practiced today. The verses from Scripture, which we used at the close of part one, are the words of Almighty God and not the words of some narrow minded preacher.

The worldly fashions of dress given for a worldly society to follow are more for un-dress than dress. They are more for the exposure of the body than for decoration, therefore more for sex appeal. However, the wearing of gold, by both professed Christians and worldly sinners, is the universal indulgence. As to the vulgarity of dress, it is a well known fact to the readers of the Monitor. All are confronted by it as we live in this present evil world. It is the wickedness of our time which may cause the fall of America. In closing this phase of our subject we give to the reader a little poem, which is very appropriate. Some of you have heard, or read it.

DEATH OF THREE SISTERS

The funeral bells are ringing, and the last farewell is said; And a requiem they're singing, for Miss Modesty is dead. The girl has long been ailing, and fading day by day; As her health was failing, she cast her clothes away. With thin, transparent dresses, that scarcely reached the knees, (now far above), And abbreviated tresses, she braved the wintry breeze. With arms all bare and chilling, and bosom well exposed, The voice of conscience stilling, to all restraint opposed. Where needs their vigils keeping, o'er worshippers of style, Sweet Modesty lies sleeping 'neath fashions rubbish pile. Now Innocence, her sister, is fading fast and sure; And soon the world will miss her, from among the good and pure. The third one of the trio, Miss Virtue will be gone, Miss Brazen Face now takes their place, Amid the reckless throng.

It is the devil's lie that semi-dress is not responsible for lustful sins. Dear young brother and sister, do you know this; that a humble man or woman who is a Christian, may lead to Christ one who afterwards becomes a man or woman of renown in Christ?

WORLDLY AMUSEMENTS, NOT CHRISTIAN

The most sinful worldly amusement in our day is the T.V. set. We say this without fear of contradiction by true Christians. Is the Christian life a jolly affair? Sinners may say it is a joyful life and experience, but we say it is no amusement. Some say; to follow Jesus is barrels of fun. We remind you that

fun is not mentioned in the Bible. If so, we stand to be corrected. Many modern churches ought to hang out a night club sign, instead of a Church sign for public worship of God. Such have more suppers (banquets), dances and parties, than prayer meetings and Bible Study.

THE BIBLE PRINCIPLE ON WORLDLY AMUSEMENTS

God's Word says in Heb. 11:24-26, "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." This is the Bible teaching on worldly amusement and worldly pleasures.

Christ's child does not need the momentary, short-lived satisfaction of the world, such as movies, television, dancing, drinking, smoking, card-playing and gambling, and what not. If you have a popular brand of christianity, you have the wrong kind. Too many of us talk about how much fun it is. In the soul of every man, there is an inner longing and a deep quest for peace of mind.

Jesus said in Jno. 17:15-17, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Please read all of Jno. 17. The Word of God offers this satisfaction, "He satisfieth the longing soul, and filleth the hungry soul with goodness." Psal. 107:9.

Hollywood movies. It is said there are some good ones . . . "Good ones, you say?" . . . Well, there is some good food in garbage cans, too. Why should anyone choose to go on slopping around in the devil's garbage pail of sin, and then call themselves civilized Christians? Talk about Hollywood for filth, can it be worse than the T.V. in the majority of homes in America? Murder, sex, popular magazines, take a look . . . go to your book stores, take a peek. The filthier and more degrading, more lustful, more suggestive, more ungodly the film or picture, the more and bigger hit it makes with the public. David says in Psal. 119:37, "Turn away mine eyes from beholding vanity." Friend, if you have a T.V. set, paste this Scripture above the screen of your T.V. and then obey it. It begins with the letter "T" and ends with the letter "V". It would be fitting, wouldn't it? It is said that in one week (in one viewing area), it revealed ninety-one murders, four burglaries, seven stabbings, two jail-breaks, twenty hold-up's, two suicides, and three kidnappings. Eighty-five percent of these programs were broadcast before nine p.m., while children could be watching. Think with us, the average child spends almost thirty hours each week watching that sort of thing.

What about so-called religious programs on T.V.? There might be some that are religious, but are they Christian? What are these programs like? I have seen only one in my life. We are told they are mostly watered down versions of the Gospel, that are more deceiving than helpful.

You say there is no difference between T.V. and Radio? I would say they are different. Hearing about murder and seeing it committed, hearing the voice of a nine-tenths naked woman, seeing her nearly nude dancing before your eyes, is different, and we all know it. There is also a difference between hearing the advertising about liquor, and having some one set up a bar in your living room. In pouring out the stuff before the eyes of your children, is there not a difference? We all know there is! If there is no difference, then why do people spend hundreds of dollars to buy a T.V. set? Many people would not want to be found dead in a movie, but they watch T.V. for hours and hours, seemingly without convictions of sin.

Sinner friend, will you face the issue? Do you not see stuff on T.V. that's just as raw as anything ever shown on the movie screen? T.V. spares you shame of being seen in the theater, but it doesn't keep your soul from being dangerously damaged. As a whole, the T.V. glorifies impurity as love. It presents murder as entertainment, it exalts nakedness and indecency as beauty. It advocates drinking and gun fights as proper and legitimate sport. It ruins the influence of any Christian who falls for it. It debauches the mind of children. We think it is responsible for the increased rate of crime in the U.S. and in the world. T.V. inflames the lust of the youth, and hardens the heart of sinners. Most people admit that the tendency is to slip into more and more careless habits of watching whatever is to be seen.

What about the revelling ball game crowd, (so-called sports)? Think of the time and money wasted watching, talking and cheering of the great ungodly throng. Commercialized ball clubs involve many thousands of dollars. Many are spending their substance for "that which is not bread." This is a great sin. The Christian must be separate.

Separation from the tobacco evil. Even sinners know the harmful effects of cigarette smoking. It is an admitted fact. It is the destruction of the human body, "The temple of the living God." Our bodies are to be kept fit temples, for the indwelling of the Holy Spirit.

Drinking and dancing. Drunkenness and revelling are two of the "Works of the flesh," which bar the gate to the Kingdom of Heaven. Gal. 5:19-21. Liquor is found in most of the homes of both the world and the religious world as well, in our time. We think perhaps liquor is indulged in by as many people of our day as any other evil, unless it be T.V.

In conclusion, all of the Scriptural Doctrine, which we have given the

reader in these articles on Christian Separation from the world, sets forth our Christian Standard of living. That Standard is the Word of God. We sum up by discussing a few of these standards. "The Gospel of Christ is the power of God unto salvation, to every one that believeth."

Looking at the word "Standard," ... "As something that is fixed, not moveable, that which is established." Either by Law, or apostolic tradition. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away."

CHRIST AND HIS WORD THEN IS OUR CHRISTIAN STANDARD

This Standard is a Standard of the highest degree or excellence, the highest of all standards. It is a genuine Standard of the Gospel of our Lord and Saviour Jesus Christ.

The New Testament only is our guide. This is why the writer has chosen the Brethren's Faith. Since the servant of God must not strive, 2 Tim. 2:24, we should have no part in carnal strife; neither in war among nation's, nor in suits of law, nor in fist fights, or tongue lashings, nor in family feuds, or church-squabbles. In all things following "peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Hence, the standard of non-conformity to the world. What a subject! What a scope this covers, as we have revealed above, yet the story is far from all being told, volumes could yet be written upon this great subject. One of the most clearly established facts connected with Bible doctrine is that of the Church and the world, being two separate bodies. This is a hard saying for many professing Christians. The world is under the leadership of "the god of this world," the devil, who is the author of iniquity, therefore has opposite [tendencies of the Church, hence the Scriptural admonition to the people of God; "Be not conformed to this world." This applies to daily life, to business methods, to amusements, to dress, to speech, to everything in which the standards of the world are in conflict, with the standards of the Gospel, incorporated by the Church.

"Unspotted from the world," is the standard for Scriptural holiness, and Christian living. Jas. 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jno. 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

Just as the Master has given His followers the Word of His Father, so we, the writer, have given to the reader of the Monitor Christ's Word. Will you accept it? The End.

Bro. Wm. Root, 1612 Morphy St., Great Bend, Kans. 67530.

WHY?

Why is there such a thing as a closed hand that does not receive? Sometimes we encounter a phrase or sentence that makes little impression on us at first, but it keeps coming back into our mind and more. The phrase, "A closed hand does not receive" has a Biblical ring to it, and likewise we can apply it to our everyday human affairs. We know that if we are not receptive to the Word of God, we cannot be blessed by it.

Perhaps we sometimes use the terms "lucky" or "unlucky" in referring to that which happens in our lives. But is it proper to classify the experiences of our Christian life as mere luck? Again we might ask ourselves, "Does a closed hand receive?" Let the kingdoms of the world think of themselves merely as lucky or unlucky, but may we who profess Christ realize that God is either blessing or withholding for our spiritual welfare.

Naturally speaking, if we are going to sow seeds we know it is necessary to open the hand. Likewise in the reaping, if we are going to gather in the crop, it is needful to use open hands.

The closed hand does not receive because it is closed, but more especially-as we have heard many times-because it will not receive from the giver what it has to give. How can we know and apply more of the truth from these five shining words? Jesus said, "freely ye have received, freely give." If we will apply God's truth in our lives, we will be found doing just this.

Selected from The Vindicator



THE MAN GOD USES

I Samuel 16:7: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." According to this text it is not how big or small the man, nor the manner of his outward appearance, nor what attitude and judgments you and I may have; but the man that God uses, is one who is right in his heart. Sometimes the most unlikely or unsuspected man is chosen of the Lord for His work.

We want to speak of four important heart qualifications of the man God uses, namely: one who is ready, or "Prepared;" one who is willing, or "Passionate;" one who is active, or "Practical;" and one who is consecrated, or "Prepossessed."

Prepared

Paul was a ready man. In Rom. 1:15 he said that he was "ready to preach;" in Acts 20:7 he was "ready to depart;" in Acts 21:13 he was "ready to come;" in Tim. 4:6 he was "ready to be offered;" and most certainly God used him in a great way. To be prepared in heart means to be a Christian, to be cleansed from sin. Isaiah had to experience this cleansing before God used him. Again, it means to be a student. It is not necessary to have a diploma, or be a graduate; the Bible never said that such was a necessary requisite, but it does say that we should be students of the Word. II Tim. 2:15. I never yet found any man who knew it all; however, some may have thought they did.

To be prepared, means to be tried, tested by trial, having some experience. Paul warned Timothy in his ordinations that the man chosen should not be a novice. I Tim. 3:6. This trial is of an indefinite nature; it may be along other lines; or it may be of long or short duration. Luke 16:11. Joseph was tested for years through his own brothers, by a slavemaster, and in prison before God used him as a ruler and preserver. Peter was tested and tried a few years as a follower before God used him as the great apostle on the days following Pentecost. John Mark did not endure the test at first, and he failed; but later through more trials he was able to faithfully carry on the work and was used of God to write for us one of the Gospels.

To be prepared, means also to be ready to adapt oneself to the work God has for us. Some folks seemingly can only do one or two things relative to their assignments, and usually it is a case of whether or not they like it. Paul said that he "became all things." He was ready to adapt himself. Caleb was ready to adapt himself. He was not looking for an easy job; he adapted himself in old age to the hardest task, from which even the young men shrank, when he asked for an allotment amongst the giants. The man God uses adapts himself to the task and the conditions around himself, making the most of the problem.

And then lastly, to be prepared, is to keep your material things in such shape that you can be ready when God desires to use you. Barnabas was a sincere follower; he sold his possessions; he placed himself in a position in this world where God could use him; and when the call came he was ready to leave and be used.

Passionate

To be passionate is to be moved into action when feeling the need; to be willing to volunteer when the call is presented. If we had more passionate Christians the cause of Christ and the need for men would not be lacking. We ought to be more like the soldiers in the regiment of a certain officer, who, when he had a hard and dangerous task to be performed, asked for the man

who would volunteer to step forward two paces. As he was engaged in conversation he did not notice any response and loudly called, "What, no volunteers for this task?" Whereupon one replied, "Sir, we have all stepped forward two paces." That was a passionate army, the like of which God wants us to be.

When you are passionate you have an intense interest in Christ's kingdom. Notice how Philip went to a large city and preached Christ; then to a desert and led a Negro to Christ. It made no difference to him; he had an interest in Christ. You will have a real desire to introduce folks to the Lord, as did the little Hebrew maid in Naaman's house. You will be willing to forsake all, mother and father, home and friends, position and comfort, yes, everything. Take a lesson from the rich young ruler; he could not forsake his possessions, and God could not use him.

A passionate man will yield to the "constraining love of Christ." There are millions of sufferers. Who will go and help for the love of Christ? There are millions of heathen; who will go for the love of Christ? There are many neighbors fallen by the wayside; who will lend a helping hand for the love of Christ?

Practical

A practical person is one who is busy doing something, and doesn't only have the theory how it ought to be done. He may be busy doing something that isn't along the line of his wishes, but he is busy doing something for the kingdom. Paul was interested in his own brethren, but he went to the Gentiles because his own brethren would not listen to him. David was active in the field before God used him as a prophet. Some of the disciples were fishermen, one was a tax-gatherer and all were busy before the Lord used them.

A practical man is also one with zeal, but properly placed. Some folks have zeal, but not according to knowledge. Paul had a great abundance of zeal before God used him, but it was to persecute the church,—it was not properly placed. But he had just as much zeal in the service of the Lord, and it was in the right place too. Some folks' zeal is misdirected, and therefore impractical.

Again, a practical man who is active, is a busy man. God never uses loafers. Some folks say they are ready, and then they sit down to wait until the big job or call comes to them. No, God has no use for drones. There are only two kinds of waiters in the Bible, those who wait on the Lord in prayer and those who are waiting on the Lord for the redemption of the body. Yes, a practical man is diligent, perseveringly energetic, and industrious in the things of God.

Prepossessed

One whom God can use is consecrated, prepossessed, that is, He is under the control and power of the Holy Spirit. He is one who has yielded himself,

recognizing that God can guide and direct him better than himself. Consecration means to be devoted to the cause, regardless of circumstances and difficulties. Paul never flinched at stonings, jails, and persecutions. However, John Mark turned back in his first experience. I believe, however, that he became consecrated later, and he was not afraid to be a companion of Paul.

When I think of the three Hebrew children in the fiery furnace, they were prepossessed, under the control and guidance and deliverance of the Lord Himself. They surrendered their wills to God rather than the king, even though he threatened them with burning. When you are prepossessed you are turly separate from the world and sin. Note how Paul was separate from the world: he worked and made tents for a living, but he was not mixed up with unions and organizations. He went to the market place to preach, and didn't argue profits and illegitimate business ethics. He went to the riverside, for prayer, and not to enjoy the pleasure resorts and waste his time. He was taken to a worldly college at Athens to preach, and because he wasn't a modernist they put him out. He went to court when arrested to defend the Gospel of Christ, and not to pursue his own liberty. Paul was consecrated to the cause of Christ, prepossessed by His Spirit; that is the man God uses.

Conclusion

Probably no one man will meet all these qualifications, and so God has to use whomsoever He can, which, of course, is a hindrance to His work. We ought to strive for the Bible standards set out as describing the man God uses. And finally, may we remember that it is not our choice when it comes to choosing or calling a man. We must remember that God looks on the heart, and we have to lay aside our petty feelings and ideas. We might further discuss how God can take unlikely men and make real servants out of their infirmities and weaknesses, but we leave these Bible standards before us as a challenge to young men and women.

Selected



When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!

—The Christian Witness

CHRIST IN OUR HOMES

"It was noised that he was in the house" (Mark 2:1).

"Martha received him into her house" (Luke 10:38).

Many homes are only the abodes of men and women; they are not controlled by love and Christ. All the joys, activities, aspirations should be controlled by the Host, our Lord and Redeemer.

Jesus thought much of the home life.

He lived for thirty years in His mother's home. His first miracle was wrought at a wedding in a home. He visited the home of His friends, when kindly invited.

1. Christ in the home is an attraction. This we see in the home in Mark 2: "Many were gathered together" (v. 2). It is also seen in the home at Bethany in Luke, chapter ten. Where Christ is welcome His servants are also welcome. Moody used to say, "If Christ is in the house, your neighbors will find it out." It will be a place of resting at His feet, as Mary did. A place of prayer and Bible study, a place of good books and church papers and of the family altar and private devotion.

2. Christ in the home gives instruction. "He preached the word unto them" (Mark 2:2). Some one has said that the attitude of the parents toward the children may be expressed in three words: example, instruction, authority. Also the attitude of the children toward the parents may be spoken of in three words: honor, teachableness, obedience.

Surely our homes should be homes of instruction in the things of God. Ephesians 6:4 reads "but bring them up in the nurture and admonition of the Lord."

Some one wrote many years ago, "Godly nurture and admonition seem to include such elements as the following: Habitual instruction in the Word of God, as the authoritative law of life; constant recognition of God as the supreme Father and household Head; a prayerful atmosphere pervading home life, and breathed by all who share it; a cherishing and exalting of Scriptural ideals of character and conduct; a kind but firm oversight of companionships, occupations, and amusements; a study to make home attractive, so that its associations are a delight. But above all, the centrality of the person and work of the Lord Jesus Christ."

3. Christ in the home means obedience. Our example is the home at Nazareth. Luke 2:39-42. God controls the parents and the parents the children. There should be no place for self-will, for self-will breeds lawlessness and lawlessness ends in death. Obedience makes home a happy one.

4. Christ in the home means hospitality. This we see in the home at Emmaus. Luke 24:28-35. "Be not forgetful to entertain strangers" (Heb. 13:2). A hospitable spirit will soon be recognized in a home of the believer. And yet one must be careful who is admitted to our homes. Any one who teaches heresies, or introduces wrong practices, or undermines the authority of the parents and sets aside the recognition of the Lord must not be allowed to enter. Home is a sacred place.

5. Christ in the home means unselfishness. The example is the Jericho home. Luke 19:1-10. Restitution is made, burdens are borne, and thoughtfulness is shown for one another.

6. Christ in the home means a forgiving spirit. Our example is the prodigal's home. Luke 15:11-24. How quick was the father to forgive the returning penitent son! How much better it would have been if he had remained at home with father! Life is too short to hold a grudge.

7. Christ in the home makes it a delight. Colossians 3:14-25. The home where Jesus has control is not divided and not one is omitted. All discordant elements must be kept outside. Then Christ and His Spirit will fill the heart of every member of the household. Christ's cause depends upon Christian homes, for the homes make the church, as well as the nation, either godly or wicked.

A household's protection is prayer. A story is told of a vessel which was in danger of going to pieces in a storm off the Irish coast. The fisher folks whose loved ones were on the ship knew the danger, and they gathered with the minister upon the shore to pray that He who holds the sea in the hollow of His hand would preserve their loved ones.

The vessel plunges in the sea, shakes and shudders, and the case seems hopeless. Captain and crew are ready to give up. He tells his men, "If we go down once more, there is no hope." They went down again, but the ship came up and righted itself, prepared to face another giant wave. Then the captain shouted to his men, "Lads, there is someone praying for us on the shore tonight, and we will weather the storm," and—they did.

Prayer binds the home together and enables it to weather the storms of worldiness, lawlessness, and spiritual declension. May God help us to never stop praying and living for our Lord until He comes for His own. Then we shall praise Him eternally for preserving us and our Christian homes.

The Gospel Banner

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A soft answer turneth away wrath: but grievous words stir up anger.
Prov. 15:1.

BLESSED ARE MY ENEMIES

Blessed are my enemies, for they prevent all men speaking well of me. Luke 6:26.

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for their biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies, for they tell me what they do not like in me, rather than the things they do like.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for they, like the true physician, will dare expose my inward shortcomings long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my deceptive and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my scorn and inferiority.

Blessed are my enemies when they revile me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceeding glad, for such will make a strong man out of me, if I am wise in understanding the philosophy of One who said: "Love your enemies."

Selected

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But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

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Heaven's gates are wide enough to admit sinners saved by grace, but too narrow to admit of any sin.

DAME GOSSIP

A sociable body is Dame Gossip. She pays us frequent visits, never in pursuance of her own concerns, but always and forever bent upon broadcasting personals about others.

"Have you heard?" she begins confidentially, laying aside her hat and gloves; "Did you know?" she whispers, drawing her chair closer as we sit on the comfortable cool veranda; "And they do say"—she takes a parting shot in rising to bid us adieu.

At last we find ourselves alone again, but with confidence in the integrity of our fellow men well-nigh shattered. Who would ever have dreamed that Brother and Sister G. would do thus and so!

Never mind. Ten chances to one they did not. Madame Gossip prefers to believe the worst of everyone, and what is more, she enjoys telling the sordid tale with abundant variations and embellishments of her own invention. Remember this, and do not let her idle and oftentimes cruel words dim your outlook or shadow your uplook.

This is one of the most despicable of the seven deadly sins—the one which causes more heartache and sorrow and trouble than all the rest put together. When tempted to repeat something you have heard about a friend, an acquaintance, or even a stranger, see that it passes muster before these three sentries: First, "Is it true?" Second, "Is it necessary?" Third, "Is it kind?" If not, it would better, far better, be left unsaid.

A wise man once observed that we should have an eleventh commandment, reading "Mind your own business." Really, this is not a bad suggestion, is it? Let's trim the sails of our conversation carefully, very carefully, in the days to come.

The Prospector Evangelist

SUNDAY SCHOOL LESSONS

FOR DECEMBER 1969

PRIMARY LESSONS

Dec. 7 — God Prepares Workers.

Ex. 35:1-35.

Dec. 14 — Offerings and Sacrifices.

Lev. 1:1-19; 2:1-3.

Dec. 21 — Consecration of Aaron and His Sons. Lev. 8:1-17.

Dec. 28 — Christmas. The Son of God. John 1:1-14.

ADULT LESSONS

Dec. 7 — I Know Thy Works. Rev.

2:1-11. jDec. 14 - The Spirit Speaketh. Rev. 2:12-22.

Dec. 21 — CHRISTMAS. Luke 2:1-24.

Dec. 28 — He that Overcometh. Rev. 3:1-22

DAILY DEVOTIONS FOR DECEMBER 1969

The Saviour

Memory Verse Gen. 22:18, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. See Gal. 3:16

Sun. 1 – Gen. 3:1-24

Mon. 2 – Gen. 22:1-18

Tues. 3 – Gen. 49:8-12

Wed. 4 – Deut. 18:15-22

Thur. 5 – Psa. 2:1-12

Fri. 6 – Psa. 69:1-36

Sat. 7 – Psa. 110:1-7

Memory Verse Isa. 7:14, Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel.

Sun. 8 – Psa. 118:1-29

Mon. 9 – Isa. 2:1-4; 7:14

Tues. 10 – Isa. 9:1-7

Wed. 11 – Isa. 11:1-16

Thur. 12 – Isa. 42:1-25

Fri. 13 – Isa. 53:1-12

Sat. 14 Isa. 59:1-21

Memory 12, Verse Isa. 9:6, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and

his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Sun. 15 – Jer. 23:1-8

Mon. 16 – Mich. 5:1-15

Tues. 17 – Zec. 11:10-13; 12:7-11

Wed. 18 – Zec. 3:1-10; 6:12,13

Thur. 19 – Mal. 3:1-18

Fri. 20 – Luke 1:5-25

Sat. 21 – Luke 1:26-38

Memory Verse Luke 2:30-32, For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

Sun. 22 – Luke 1:39-56

Mon. 23 – Luke 1:57-80

Tues. 24 – Matt. 1:18-25

Wed. 25 – Luke 2:1-20

Thur. 26 – Matt 2:1-12

Fri. 27 - Luke 2:21-40

Sat. 28 - Matt. 2:13-23

Memory Verse Luke 2:11, For unto you is born this day in the city of David Saviour, which is Christ the Lord.

Sun. 29 – Luke 1:41-52

Mon. 30 – Matt. 3:1-17

Tues. 31 Matt. 4:1-17

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BIBLE MONITOR

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NO. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

THE GOOD SHEPHERD

In John 10, we have the parable of the Good Shepherd given. We notice that it speaks first of one who tries to climb up some other way to gain entrance into the sheepfold, and the Word says that the same is a thief and a robber.

Thieves and robbers are not at all unusual in our time, since it is almost impossible to pick up a newspaper without seeing several accounts of robberies. Many will even commit murder in the act of robbery in the mistaken belief that they can obtain something for nothing. Many times would-be robbers go to great lengths to make intricate plans in an effort to assure themselves of the success of their endeavors.

The thief and robber in the parable was willing to put forth great effort to achieve his goal. He didn't try to enter by the door, but tried to climb up some other way. He was willing to put forth effort, even to climb if necessary. How industrious are the wicked to do mischief! They plan, they plot and will take great risks if necessary to accomplish their purpose.

How many there are who try to obtain salvation in the same manner—by climbing up some other way. Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." But there are so many who do not want to enter in by the appointed way. This may be understandable, since we live in a day in which many believe that God is dead, or else feel

that He is outmoded, having no relevance to our time. Many also believe that Jesus lived on earth, but that He was just a "good man," and not the Son of God. Many are putting their trust in the power of combined church organizations rather than the true and living God. Should we not be shamed out of our slothfulness and cowardice by their energy and efforts?

Then we notice that Jesus speaks of the Shepherd, the rightful owner, entering in by the door—the appointed way. He is the Chief Shepherd. He enters in and binds that which is broken and tends those which are sick. He does this because He is the owner and has a genuine concern for their welfare. What a beautiful picture of the Church! Because the sheep know their own name and also know their Shepherd's voice, they will not follow another.

In making further application of this parable, we recall that the Psalmist once said, "We thy people and the sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations." Ps. 78:13. We do well if we have the characteristics of sheep. As a rule they are harmless, meek, patient, and tame. They are also profitable, sociable and easily handled.

Then the Church is likened to the sheepfold. It offers protection to the flock, yet it is exposed to the attempts of thieves, robbers, and seducers who would climb up some other way. But the Shepherd watches over His flock. He cares for them, He feeds them, He makes them to lie down in green pastures: He leads them beside the still waters. He causes His sheep to rest and guides and guards them.

Where there are flocks of sheep there are under-shepherds. They have a great responsibility in seeing that the flock is fed the Word of God and that it is faithfully applied. The under-shepherds must know the sheep and be examples unto them.

Then there is a responsibility on the part of the sheep. They must be observant of their Shepherd and flee from a stranger.

The intention of the thief is to steal, to kill and to destroy, but it is the purpose of the Good Shepherd to "... seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick..." Ezek. 34:16.

Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Do we share in the "abundant life," and are we also helping others to find it?

THE SERIOUSNESS OF THE MARRIAGE VOW

Marriage is divinely appointed of God. After God created Adam, God saw that it was not good that man should be alone. God took one of Adam's ribs and made woman. We read in Genesis 2:24, these words, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Jesus, the Son of God and with God in creation and understanding God's plan in all matters, verified God's statement as we find His words recorded in Matt. 19:5-6, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

We find that God and Christ were in perfect accord regarding the seriousness and sacredness of marriage. The above verses are easily understood. When two individuals are bound together in holy matrimony by God, they are to remain so until death. God and Christ teach in these verses, that no man is to put asunder or "unjoin" them.

God is the author of marriage. No human mind ever conceived the idea as to how a man and wife could become one. It was God. God made it legal. By the same authority, no man is permitted to make legal the breaking or unbinding of that which God hath joined together. Yet, men, representing themselves as ministers of the Gospel, ignore God's word on the subject. They will remarry divorced individuals. They will hold such individuals in good standing in their church, when the Bible expressively condemns the practice.

States enact laws permitting divorce and remarriage when God's law says, NO. Lawyers, who are to be learned men, will set up their judgment against God's word and help cause masses of men and women, to be living in sin and destined for Hell.

If ministers, lawyers and individuals seeking matrimony, accept God's authority for the union in marriage, how can they and why do they ignore God's authority not to break that union? Regardless, if man considers marriage and divorce legal or not, Christians should be governed by the same principle that prompted Peter to answer to those standing him trial. "We ought to obey God rather than man."

There are many scriptures on the subject. We read in I Cor. 7:27, "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." Paul is very clear in his writing here. If a man is bound unto a wife, if he has been married, being joined together, he is not to be loosed or freed from her by man. And if he has been loosed, he is not to seek after another wife.

The Word of God is infallible. It is the highest authority and God intends that we obey it. For certain, we are going to be judged by it. Will God show any leniency on the day of judgment to any man, woman, preacher, judge, or other who takes it upon themselves to openly and willfully violate His Word? God will not deliberate disobedience.

We find another very important scripture in I Cor. 7:39, which reads as follows, "Thy wife is bound by the law as long as her husband liveth"; By the same token, the husband is bound by the law as long as wife liveth. God's Word says, regardless of how long the husband or wife lives, they are bound to each other until death separates them. Why are there so few denominations remaining that adhere to this portion of God's Word? Why are there so many denominations ignoring this teaching?

While meditating on this subject, I noticed a newspaper clipping. It announced the wedding of two movie stars, and greatly played the article up to the public. It stated that it was the actress' fifth wedding, her husband's first.

Society and many others will use the practice of their favorite entertainers as their standard. If those held in high esteem by the general public, are not frowned upon by their multiplicity of marriages and divorces, and are held as heroes and heroines, then their followers and enthusiasts are going to pattern after. That is a very dangerous trend. That is allowing the world to set the pattern of the Christian. Do you think these worldly entertainers are not having their influence among children as well as adults?

I can answer that question by a very strong, YES, There is many a child and adult as well, that can name the stars of football, baseball, racing tracks, etc., that can not name the twelve disciples, or repeat the Books of the Bible. They do not know where to locate the Golden Rule, but they know how many home runs a certain player made, or how many touchdowns a certain football star made in a given game or for a season. They follow the activities of these heroes more than they do the Hero, Christ Jesus.

Again, I believe that because those held in high esteem are so very guilty of adultery, is no reason for anyone to think that God will condone it. And pray we do not follow man in his designs! Again quoting, "The wife is bound by the law as long as her husband liveth" leaves no room for repeated marriages and divorces.

Someone has made this statement concerning the present alarm about sputniks, outer space ships, rockets, etc., "that present events are bringing about an outsized crop of butterflies in the stomach." The interpretation is, there is undue fear among the people.

Certainly, those that are living in adultery, guilty of fornication, and sex offenses, who know what God has to say about it, should fear. For certain, on the day of judgment, they will be cast from Him, into

outer darkness where there will be weeping and gnashing of teeth.

Such knowledge should not only make butterflies in their stomach, but should instill fear, remorse and regret in their hearts for their evil deeds and cause them to repent and turn to God and live a clean life.

We read in Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." This is a command. It applies to the wives, as well. Probably one reason that marriage vows are so often broken, is because there is no love at home. There is lacking in the home, love for each other, for Christ, and for the church.

The interest of most families today lies outside the home and the church. They frequent the dance hall, gambling casinos, liquor parlors and nightclubs. When at home, the T. V. must be on most of the time and turned high enough so that the program can be heard any place in the house. Such entertainment tends to fill the heart with the things of the world and crowd out the things of God. The hell holes of entertainment are fertile breeding grounds for sin, for here are hatched the eggs of jealousy, covetousness, lasciviousness, which when matured lead to sex crimes, adultery, murder, etc.

Edgar Allen Guest one time wrote, "It takes a heap of living in a house to make it HOME." It takes Christian living to make it a home as God intended. It takes Christ as the head, and it takes obedience to Him, to maintain the type home that will reflect the true purpose of marriage and maintain the Church of Jesus Christ, here on earth. It takes a consecrated life to be a Christian and such a life must start in the home. Living in sin will not result in a consecrated life.

There must be love at home. If people could be aroused to become more interested in the things of God and abhor the things of satan, there would be more love at home. Marriage would result in all members of the family being knit together, with no thought of being untrue to each other. Too many married men and women are seeking gratification from the opposite sex, outside their own household. They have no regard for each other, for God's Word or the Church.

We are to love our companions as Christ loved the Church. That love was deep enough that He gave His life for the Church. Would you give your life for your companion? Christ loves his church to the extent that He wants her kept pure, as a bride adorned for her husband. Christ will not accept as His bride, any who are steeped in sin. Can a husband or wife feel justified before their partner, or God and Christ, if they are living in sexual sin?

The fact that Christ will not accept such, is all the authority the Church body needs to exercise, in carrying out God's Word. Let such as are guilty of adultery, stop it. Let them live separate from their companion; then they are candidates for admission. Christ told the woman when caught in adultery, "Go and sin no more." Not to

continue living in adultery, which would be continuing sinning, but to stop sinning. That is what "sin no more" means.

When the Word says, "No adulterer shall inherit the kingdom of God," it behooves the Church to teach and practice in accord with the Word. Again, whether a body of people believe, practice or not, this teaching, and even if churches hold such that are guilty in good membership, they still will not enter heaven because the Word says they will not, and I believe the Word.

Marriage is a mutual contract of agreement to surrender to one another those deeds and acts which express mutual affection and which assures assistance and lifelong companionship to each other. This reflects the mind of God when He instituted marriage. He created male and female, two distinct human beings, but with complementary natures. Marriage merges these natures.

Since the dawn of creation, God has not changed the marriage vow or relationship. Christ conformed it. Thus it is binding on the human race. As set up by God, marriage and its purpose and intent was perfect. Men and women have fallen from this godly state. They have become slaves to each others lusts, sin and debauchery. They have dragged down the marriage relationship until many times, it resembles sheer animal and biological indulgence.

Every manner of degradation has been unleashed, until the very concept of anything holy and sacred about marriage has almost been lost. Today, the Bible is much ignored relative to its teaching on marriage, sex and the home. If every church would use God's Word as their guide, it would do two things. It would weed out from their number those that are living in adultery, which in many cases, according to published statistics approaches 50 percent or more. They would not be misled by man in approving of their sins.

The other difference would mean that if all ministers preached and taught the true word, people would be warned and would not be apt to marry into adultery. If the ministers of the land do not warn the people, who is expected to? And if the ministers do not preach all the Word, even if people do not want to hear it, where will they be when they fall into the hands of an angry God? And where will they be on the day of judgment if they wed people into adultery? IT IS SERIOUS.

When God placed Adam and Eve in the garden, he told them to populate the earth. He created them male and female for that purpose. Today the laws of sex are so openly and flagrantly violated, that the home is, in many cases, a disgrace to God. Human beings have disgraced themselves and their Creator to nearly the same degree. "As it was in the days of Noah." The many inmates in mental and penal institutions because of the results of this sin is appalling. The broken homes are a disgrace. The empty pews are another sure evidence of the wickedness and disobedience on the part of man.

Sexual indulgence outside the bounds of marriage is sin. No amount of rationalizing will change it. We live in a day when such sins are identified by better names, such as error, weakness, moral sickness, and experimentation, etc. God's Word does not call it by such names. He calls it SIN.

He lists this sin under two headings. One is fornication. Fornication is unlawful relations between unmarried persons. The other is adultery. Adultery is unlawful relations where one or both parties are already married to someone else.

God is very definite in the matter of adultery. He stated briefly and to the point in Exodus 20:14, "Thou shalt not commit adultery" among the Israelites, which was death for both guilty parties.

For those that believe that God will overlook the sin of fornication, or adultery we read these words in I Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither FORNICATORS, nor idolaters, nor ADULTERERS, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Here we can see that the sexual guilty are listed with every type of rank sinner. And all will be excluded from Heaven.

Now let us refer to Matt. 5:28, which are Jesus' own words, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These are not man's words, they are Christ's. We better give them heed!

Young men and women must be on their guard. If the young women of our land would dress as becometh a Christian, as the Bible teaches, with modest apparel, there would not be as great a violation of the laws of sex as there is. If people would stay away from the dance halls, swimming pools, theatres, and movies, where sex is held as the main attraction, there would not be the violations there are.

That is the very purpose that God has commanded us to not conform to the world. To do so does not help one's spiritual life, but tends to destroy it. America boasts of her number of churches, the number enrolled in Sunday School, etc. She has nothing to boast whatever. If the church and Sunday School was making the imprint on the lives of the people as God intended, the filthy, worldly places of amusements would go out of business because of the lack of patronage.

There are many fine magazines and periodicals on the news stands. Recently, those still reputed as good, have to have in nearly every late issue an article on sex, to lure people into buying them. This literature falls into the hands of the younger generation and again, impressions are made that oftentimes leads that person into sin.

Paul R. Myers, Box 117, Greentown, Ohio 44630
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How To Be a 100 Fold Christian or How To Be Perfect

I'm going to let the Scriptures, which are God's Holy Word tell us just how to be so. Matt 5:48, "Be ye therefore PERFECT, even as your Father which is in Heaven is perfect."

1. II Tim. 3:16-17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for INSTRUCTION IN RIGHTEOUSNESS: That the MAN OF GOD may be *perfect*, thoroughly furnished unto all good works."

2. I Thess. 5:22-23, (We are instructed to) "ABSTAIN FROM ALL APPEARANCE OF EVIL. And the very God of peace sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved BLAMESLES unto the coming of our Lord Jesus Christ."

3. Col. 3:17 "And whatsoever ye do, in word or deed, DO ALL in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." How can anybody commit ANY sin of ANY kind in the NAME OF THE LORD JESUS CHRIST?

4. Matt. 22:37-40, "Jesus said unto him, 'THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor AS thyself. On these two commandments hang ALL the law and the prophets.'" How can anyone wilfully sin and keep those verses?

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5. Luke 6:40, "The disciple is not above his Master: but every one that is PERFECT SHALL BE AS HIS MASTER."

6. I John 3:2, "Beloved, NOW are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; For we shall see Him as He is." What a blessed thought; What blessed Hope.

Now if we obey all these scriptures which I have just mentioned- here is what God has promised us as a reward. Rom. 4:7-8, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man whom the Lord will not IMPUTE SIN." IMPUTE means; to set to the account of; CHARGE. As a human being I can't tell anybody when they have acquired that place in the sight of God Almighty. But I do know no one can acquire it if they break any of those scriptures, wilfully.

The last but not least is : I John 2:15, "LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD. IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM. V 16. For all that is in the world, the LUST of the eyes, and the pride of life, is NOT of the Father, but of the world. V 17, And the world passeth away, and the LUST thereof: but, he that doeth the will of God abideth forever." Ever and ever, Amen. He that doeth the WILL of God; meaning he that doeth or keepeth the scriptures which I have picked out for this thought of being perfect, him will God bless, if not in this life, He will bless wonderfully in the life to come.

J. EMMERT DETTRA, R #2, Broadway, Va. 22815



Three helping each other are as good as six.



You will never be saved by your good works, but you will never be saved without them.

BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED

Nearly everyone is acquainted with the setting of these words, given by Jesus to Thomas in John 20:29, after Thomas had given testimony to the reality of Christ's resurrection by saying, "My Lord and my God."

There is something sad about the reply of Jesus. He reminds Thomas that there is a higher faith than that which comes from the actual evidence one can see. Jesus infers that He is much more pleased with a faith which perceives that God is in Christ, that He could not remain dead; and a faith that believes that He must live to carry out the work of His kingdom. It is this kind of faith upon which Jesus pronounces a blessing to thousands that believe in Him as the Redeemer and King of their lives – and which we, as His believers, may claim as our very own.

The Lord Jesus Christ is God's unspeakable Gift. In this Gift, God gives to the believing sinner all He has to give. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 1:8,9). Peter had known Jesus, had walked with Him, had heard Him speak – and knowing Him had loved Him. Those to whom he wrote, like ourselves, had not seen the Lord, but believing they rejoiced with joy unspeakable and full of glory because they loved Him. They were attached to Him, they suffered with Him, and they waited for His coming revelation. There are many joys here on earth but none is satisfying. None is lasting. It is different with the joy of the Lord and the rejoicing in the Lord. They satisfy. They are everlasting.

"Blessed are they that have not seen, and yet have believed." How can these things be? Great blessings come from believing in the Lord and having Him constantly before the heart. Christian growth in the knowledge and grace of the Lord Jesus Christ comes from feeding on His Word. It is in the Bible that one finds the Lord of glory and the glory of the Lord. Through the working of the Holy Spirit and through the study of the Word of God the Lord becomes more real and the One altogether lovely to us. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to com-

prehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:17, 18, 19).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1,2).

We shall see Him as He is. This is the blessed glorious goal of every Christian. To this he looks forward. We shall see Him as He is — what a sight it will be when the saints of God are caught up in the air. That will be a great meeting. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

And, believing on Him, the Christian knows that in Him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). How wonderfully God has supplied! The sinner is forgiven. He is saved by grace. And, believing on His name, he is blessed.

It is necessary that one reminds himself of this every day. The world is full of unbelief. Fundamental truths are ignored and denied. Even the divinity of Christ is not believed and taught among many so-called Christians. The Christian must constantly remind himself, "I shall see him as he is." "I shall see his face."

And, Christ, our Lord and Savior, longs to see us in His presence. It is very precious to know that He wants us to be with Him. Some day the Christian shall see His face. Then we shall receive the glory which now is His. It will not be a vanishing glory, but an eternal and an abiding glory. It will be a glory that fadeth not away. It is His own glory which the Father gave to Him. We shall share it forever with Him. The day is not far away when our joy unspeakable, through believing, will be changed to joy unspeakable, by seeing Him as He is. Even now we can sing in faith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "Thanks be unto God for His unspeakable Gift!"

— RUBY MARTIN

THERE WERE TWO

"People say sometimes, 'I will take my chance with the dying thief.' Ah, but with which of them? There were two." These were the words I heard from an open-air preacher as I passed. "There were two." Yes, indeed, one went from the side of the Lord Jesus to the Paradise of God, the other from His side to an everlasting hell. One received Christ, the other rejected Him, and was therefore a rejector of mercy; for, though it is a blessed fact that God is rich in mercy, it is only in Christ and through Him that mercy can reach us. How could God accept one who despises His beloved Son?

Reader, "there were two." With which of them will you spend eternity? Shall it be an eternity of bliss, or the blackness of darkness for ever? "Be ye reconciled to God;" that loving Saviour's heart is the same today. He says, "Come unto me."

Reject not this offer of mercy; it may be your last.

"Now is the accepted time, now is the day of salvation."

— The Messenger of Peace



NO REGRETS

For doing good to all.
For speaking evil of none.
For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For being kind to the distressed.
For asking pardon for all errors.
For being patient toward everybody.
For disbelieving most of the ill reports.

— Selected

MANNA

It is interesting to know that there is a natural manna in the Sinai Peninsula today. Strange as it may seem, it grows along the same area where the children of Israel received the supernatural manna. Also it is one of the very few places in the world where it grows.

It comes from an evergreen bush which is adapted to a dry and hot climate. It is called by historians by two different names: the Tarfa or Tamarisk bush.

The substance that comes from the bush is caused by an injury of an insect, which punctures the bark, and is a product that flows from the sap. The flavor of this natural manna is sweet and juicy, which is a type of the supernatural, having the taste of wafers made with honey.

Unlike the supernatural manna, upon which the children of Israel existed for 40 years, the Tamarisk bears the natural manna for a space of 6 weeks, beginning in May. According to what we can find, the total crop for this area is 600 or 700 pounds. This is a great contrast to the supernatural. History says they gathered 300 tons a day. Each day for 5 days of the week they were to gather one omer for each person in camp. On the sixth day they were to gather two omers to sustain them over the Sabbath, for they were not to gather on the Sabbath.

As the natural manna falls from the Tamarisk bush, it forms into a small white grain, which again is a testimony of the supernatural. Ex. 16:31, "and it was like coriander seed white; and the taste of it was like wafers made with honey."

Another likeness is that it keeps its consistency when cool, but melts with the heat of the morning sun. This was true with the supernatural. Ex. 16:21, "And they gathered it every morning, every man: according to his eating: and when the sun waxed hot, it melted."

Manna seems to typify Christ. It is something that comes from above, and is a gift of God. The supernatural manna was for a divine purpose to sustain God's people. In likeness, Holy Manna (the Holy Spirit) serves a divine purpose in sustaining God's people. It is given to us as a gift of God, and how careful we should handle it!

When the children of Israel awoke in the morning, they found manna in abundance. When we awake to newness of life, we find God's Holy Manna being showered down upon us, and take it into our lives to feed the spiritual man. It is provided without toil and without merit, yet we must apply and condition our hearts and souls that we might have a place for the habitation of God.

The manna of Sinai was also unmerited, but unless the children of Israel applied themselves and gathered it according to the command of God, they would die of starvation. Unless we apply our lives and feed upon the Spirit of God, we will die spiritually. It must be gathered day by day, as was the supernatural.

The children of Israel were not to hoard up manna, else it would become wormy and be offensive. We should not hoard up the Spirit of God. Today's grace will not suffice for tomorrow. We cannot hoard it up, and, so to speak, put it on a shelf for a rainy day. Because of our neglect, it may become useless. Let us take it and lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

We understand that the supernatural manna was to be gathered in the cool of the morning, else when the sun was waxed hot, it would melt. So it is with the spiritual manna. Friction makes heat. If we get a spiritual life entangled with the things of this world; if we become unequally yoked with unbelievers; if the deceitfulness of riches tempt us; if the lust of the eyes and the pride of life becomes dear to us; and if hopes deceive and fears annoy — these frictions can melt down our spiritual life. Let us not let this happen, but let us gather it fresh day after day, that we might grow and become strong in the Spirit.

"Go thou in life's fair morning,
Go, in the bloom of youth,
And seek, for thine adorning,
The precious pearl of truth."

To the dear young one who has not answered the heavenly calling, in the early morning hours of life is the time to gather the Spirit into your life. Do not wait until your life has been warmed with the pleasures of this life.

The children of Israel finally came to the land of Canaan, and they were no more fed with the manna from above, but then ate of the land. So it is with the spiritual manna. When we come to spiritual Canaan, we will feed on the land of spiritual Canaan, which will be Jesus Himself. "And the Spirit and the Bride say, 'Come'. And let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely."

"To him that overcometh will I give to eat of the hidden manna."

Selected from *The Vindicator*

A FENCE or an AMBULANCE

'Twas a dangerous cliff, as they freely confessed,
Though a walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally;
Some said, "Put a fence around the edge of the cliff,"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful, or not, it is true,
But each heart became brimful of pity
For those who had slipped over that dangerous cliff;
And the dwellers in highway and alley,
Gave pound or gave pence, not to put up a fence,
But an ambulance down in the valley.

"For the cliff is all right, if you're careful", they say,
"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much,
As the shock down below when they're stopping,"
So day after day, as these mishaps occurred,
Quick forth would these rescuers sally
To pick up the victims who fell off the cliff,
With the ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That the people give far more attention
To repairing results than to stopping the cause
When they'd much better aim at prevention.
Let us stop at the source all this mischief," cried he;
"Come neighbors and friends, let us rally,
If the cliff we will fence, we might well dispense
With the ambulance down in the valley."

"Oh he's a fanatic," the others rejoined,
"Dispense with the ambulance? Never:
H'd dispense with all charities, too, if he could;
No! No! We'll support them forever.

Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us, Shall he?
Why should people of sense stop to put up a fence
While the ambulance works in the valley?"

But a sensible few who are practical, too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure
And their party will soon be the stronger.
Encourage them then, with your purse, voice and pen,
And while other philanthropists dally,
They will scorn all pretence and put up a stout fence
On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling,
"To rescue the fallen is good, but 'tis best
To prevent other people from falling,
Better close up the source of temptation and crime,
Than deliver from dungeon and galley;
Better put up a strong fence 'round the top of the cliff,
Than an ambulance down in the valley."

SELECTED

Humbly submitted by:
ELDER Dean St. John
R. R. 1
Alvordton, Ohio



AN APOLOGY

To the members of the Dunkard Brethren Church. For my misconduct in speech and actions at General Conference of 1969, I humbly ask your forgiveness.

BRO. EARL BLOCHER

OBEDIENCE and RIGHTEOUSNESS

What is our choice — sin unto death or obedience unto righteousness? Through obedience to God's Word we can receive righteousness. Noah obeyed God and it was accounted unto him for righteousness. "Thus did Noah; according to all that God commanded him so did he." Gen. 6:22.

How many in our day could stand up to a test like faithful Abraham in taking God at His word? We are living in a day in which it appears that many professing Christians are living under the impression we can obtain righteousness without obedience. We can receive the righteousness of God through obedience to Him. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

In the record of the old dispensation, many of the children of Israel established their own righteousness and failed to have the righteousness of God. Today, we see much selfishness and self-righteousness. Many are satisfied with their choice to obey a portion of the saving Gospel of Christ. Those who are disobedient will be denied a portion of the great Eternal City of God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. Jesus condemned the Pharisees because they were not righteous from within. Selfishness and self-righteousness are joined hand in hand and heart to heart. If we keep Christ's commandments, we will abide in His love as He has kept the Father's commandments and abode in His love. The righteous shall flourish and have hope in His death. "The Lord knoweth the way of the ungodly shall perish." Psa. 1:6. Obedience to the saving Gospel of Christ will give us a crown of righteousness.

They made fun, mocked and scoffed at Christ because of His obedience and righteousness, but the grave could not hold Him because of His righteousness. When the Apostle Paul was nearing the end of his time here on earth, he said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up

for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7,8. Through obedience to the voice of God, men always had His protection from destruction.

The greatest commandment of God's Word is love. No Christian life can survive without it. When Christians meet together, they do not practice envy, railing, and strife. Obedience to God's Word and saving Gospel brings us into His family.

Righteousness is a gift of God. It brings sinners to repentance. The righteous shall shine as the stars in the sky. "For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith." Rom. 1:17. It is a matter of sin unto death or obedience unto righteousness. We have made a choice. Only through obedience to the saving Gospel can we bear fruits of righteousness. We are living in a day of much profession of Christianity, but there is much disobedience and unrighteousness.

Great men of God in the old dispensation placed their trust in Him and were obedient to Him. Through their obedience, they obtained the righteousness of God. An humble and quiet spirit is precious in God's sight.

The unrighteous sneer and smear others through their false and evil imaginations. They found fault with Christ because of their evil imaginations. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Matt. 5:10. "The eyes of Lord are upon the righteous, and his ears are open unto their cry." Psa. 34:15.

Have we received the riches of grace God has extended to us? The wise are among the righteous. The righteous showeth mercy and their desire is only good. God hears and answers prayers of the righteous. They avail much. A crown of righteousness can not be received by the disobedient. Christians will never oppose the way of truth and righteousness. The unjust shall perish; the righteous shall flourish.

Do we use the blessings the Lord extends to us to His honor? God's kingdom needs our whole hearted support here on earth. Do all to the honor and glory of God. May we show forth that we are concerned about the welfare of God's kingdom here on earth. May our labor prove we are interested in the salvation of souls in their lost condition. Can we say with the Apostle Paul, ". . . I live; yet not I, but Christ liveth in me." Gal. 2:20.

By seeking first the kingdom of God and His righteousness, the necessities will be added to us. The early Christians were of one mind, unselfish in love and duty, and filled with the Holy Spirit.

Today, we can make the same choice the faithful apostles have chosen. The time will come we must leave this stage of action. Are we sanctified in Christ Jesus? The Psalmist David said, "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." Psal. 89:16. Obedience to God is better than sacrifice. It is the price of success. Wholehearted service is required to receive a crown of righteousness. We must do our heavenly Father's will. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Act. 5:29. The faithful disciples of Christ were quick to obey Him.

We should be alert and not be lead away from the commandments of God's Word. Put on the breastplate of righteousness, it will endure forever. We are to be on guard and believe not every spirit because of many false prophets. "For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Man-made theories that do not meet the approval of God will meet with failure.

Jesus said, "Not my will but thine be done." Today we have the sad condition that many have chosen their own way. It is necessary to put on the whole armour of God to stand against the wiles of the devil. We need the breastplate of righteousness, the sword and shield of the spirit. The obedient children of God can look forward to a place wherein dwelleth all righteousness. As God delivered His children from the hands of their enemies, He promises to grant us deliverance to serve Him without fear, in holiness and righteousness before Him all the days of our life. As sin reigns unto death, so obedience reigns unto righteousness. True Christians are united with the Lord and His work.

Through seeking the kingdom of God and His righteousness, we receive the bountiful riches of Him through obedience and righteousness. With Him we can look forward to the great eternal crown of righteousness the Apostle Paul looked forward to when he was in this world. It can not be obtained at the beginning or middle of life's pathway, but it will be obtained by those that follow in the path of righteousness to the end of life's pathway.

The faithful apostles never laid their armour down because they were seeking the prize of the high calling of God in Christ Jesus. May we seek and earnestly follow in the path that leads to the eternal crown of righteousness. All have made a choice: disobedience and unrighteousness or obedience and righteousness. Can we say as the Apostle Paul, "Henceforth there is laid up for me a crown of righteousness . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference . . ." 2 Tim. 4:8 - Rom. 3:22.

Bro. J. F. MARKS, R. D. 3, York, Pa. 17402



A BIBLE CHARACTER

ADAM

Adam the first man was created in the image of God and was to have dominion over the things of earth, Gen. 1:27-28, "So God created man in his own image, in the image of God created he him; male and female created he them. And God Blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Heb. 2:6-8, "But one in a certain place testified, saying, What is man, that thou are mindful of him? Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

In Genesis 2, we find that Adam was formed of dust and God breathed into his nostrils the breath of life and man became a living soul. Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We find that God took a rib from Adam's side and made a woman. Gen. 2:21,22 "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

This was in no way a contradiction of Chapter 1, but rather a supplement to it.

We find that Adam gave names to the fowls of the air and the beast of the fields, Gen. 2:19. Also that woman was called thus because she was taken out of man. Gen. 2:23, "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

Note also 1 Cor. 11:7-12, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head, because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

Adam was commanded that he could freely eat of trees of the garden except the tree of the knowledge of good and evil. The penalty was death. Gen. 2:16,17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Adam with his wife partook of the forbidden fruit and their eyes were opened to know good and evil. They now saw their nakedness and were ashamed.

They made themselves aprons of fig leaves, but still tried to hide from the presence of the Lord God.

How futile it is to try to hide from God, or to clothe ourselves with the fig leaves of our own righteousness. Heb. 4:13, "Neither is there any creature that is not manifest in his sight: But all things are naked and opened unto the eyes of him with whom we have to do."

How wonderfully God has provided that we shall be clothed and not found naked. 2 Cor. 5:13, "If so be that being clothed we shall not be found naked. Rev. 3:18, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see. See also Isa. 61:10, Zeh. 3:4, Matt. 22:10-14, Rev. 3:5, and Rev. 19:8.

Because of Adams sin, the ground was cursed and death became the lot of men. Gen. 3:17-19, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

How bleak indeed, would be the outlook for man if it were not for the intervention of Christ. 1 Cor. 15:21,22, "For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Note that in Gen. 5:2, the man and woman together are called Adam, so that though Eve sinned first this is still true. Please read Rom 5 and 1 Cor. 15:45

BRO. WILLIAM CARPENTER



NEWS ITEMS

Thank You

So much has happened in the past weeks, part of which I knew about and part I did not. My two weeks in intensive care were spent traveling in various parts of the tropics, which made me think I had lost my mind. But the doctors told me that was only to be expected.

I am home now in our trailer and am slowly gaining. I am able to walk some with a walker but still cannot get up off a chair without help.

I want to express my heartfelt thanks to every one who sent cards and letters. It will be impossible for me to answer each one individually but I want you all to know they were deeply appreciated.

I also want to express my thanks for the many prayers I know were offered in my behalf. God is great and both surgeons many times voiced the fact that it was only God's hand that carried them through.

Sister Ruth Drake

OBITUARY

Sister Bessie Black, widow of Earl H. Black and daughter of the late Dr. John W. Holmes and Joanna Ringold Holmes was born July 20, 1879 in Chesterfield County. She lived most of her life in Rockingham County, Va. near Cayton. Her later years were spent in several area nursing homes, until she was hospitalized a short time before her death on June 5, 1969 at Rockingham Memorial Hospital, Harrisonburg, Va. She lacked only a few weeks of being ninety years old.

She was a member of the Dayton Dunkard Brethren Church, having worshipped with us at the Berean Chapel for many years. She was interested in the saving of souls and the spreading of the Gospel. Sister Bessie enjoyed Sunday School, preaching and Lovefeast services, and attended regularly as long as her health permitted. She called for and received the anointing service numerous times. It was a pleasure to her when the young people, especially her grandchildren showed an interest in serving their Lord and Master.

She leaves to mourn her loss a son, W. Frank Black, his wife Marie, seven grandchildren and four great-grandchildren. Also a niece, Mrs. Ruth Kennedy of Washington, D. C. and a host of neighbors and friends who all loved and will greatly miss Grandma Bessie, as she was known.

Funeral services were conducted at 2 P.M. Sunday, June 8, 1969 at the Dayton Dunkard Brethren Church by Elder D. Paul Reed assisted by Bro. Biedler Fulk. Grandsons served as pallbearers. Burial in Beaver Creek Cemetery near Bridgewater, Va.

While still in good health Sister Bessie planned her service by naming the Ministers, Scriptures and Hymns.

"Blessed are the dead which die in the Lord."

Shall I express my doubt and fear, and groan and cry?
And rob a dying saint of cheer, by sob and sigh?
Nay, I will tell her God is true and waits for her
beyond the blue,

When she has bid this world adieu, for realms on high.

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1/70

BIBLE MONITOR

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DECEMBER 15, 1969

NO. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,
and more perfect through faith and obedience.

THE SPIRIT OF CHRISTMAS

I question if Christmas can ever be "merry"
Except to the heart of an innocent child.
For when time has taught us the meaning of sorrow
And sobered the spirits that once were so wild,
When all the green graves that lie scattered behind us
Like milestones are marking the length of the way,
And echoes of voices that no more shall greet us
Have saddened the chimes of the bright Christmas day,—
We may not be merry, the long years forbid it,
The years that have brought us such manifold smarts;
But we may be happy, if only we carry
The Spirit of Christmas deep down in our hearts.

Threefold is the Spirit, thus blending together
The faith of the shepherds who came to the King,
And, knowing naught else but the angels' glad message,
Had only their faith to His cradle to bring;
The hope of the Wise Men that rose like the daystar
To lighten the centuries' midnight of wrong,
And the love of the Child in the manger low-lying,
So tender and patient, so sweet and so strong.
Hence I shall not wish you the old "Merry Christmas,"
Since that is of shadowless childhood a part,
But one that is holy and happy and peaceful,
The Spirit of Christmas deep down in your heart.

—Annie Johnson Flint

GOD'S GOOD WILL

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. The verses which precede the above Scriptures speak of an angel bearing just about the most wonderful news that man has ever received. We hasten with a word of explanation that this was but half the most wonderful news that has ever come to man; the other half being that of the resurrection.

It is encouraging to note that the angel appeared not unto the chief priests or unto the elders, but unto the shepherds keeping watch over their flock. The wise men saw His star in the east, but we do not read that the angel, the messenger of God, appeared unto them. It seems that God has ever been more likely to reveal Himself to the poor, meek and the humble than to the rich and the mighty, and the wise men of this world.

We do not know the date of Christ's birth, nor do we feel the date is important unto us. It is far more important that we know Him, "Who will have all men to be saved, and to come to the knowledge of the truth." I Tim. 2:4. Many think it was in December, others believe it to be in April. God must have had a reason for withholding this knowledge. Although we do not know the day of His birth, many are more inclined to observe the assumed day of His birth than to honor our Lord and Saviour.

We read that "...The glory of the Lord shone round about them: and they were sore afraid." Little wonder! God apparently did not have much contact with His people during the four hundred years between the Testaments. It would seem there were few, if any, miracles performed. And now comes this dazzling light and the angel. Would not we have been sore afraid, had we been there?

The angel calms their fears and gives them abundant reason for great joy. Surely we should not be fearful of those who bear such joyful messages. There were those in Israel who knew the time was near for the Messiah to come, those who were watching and waiting.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." What a wonderful message! The Old Testament is the history of the nation that God established to bring forth Christ. The New Testament is an account of His life, death, resurrection and the Salvation He has brought for all eternity. Now God has at last made it possible for man to regain, through the Saviour, what was lost through sin.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men." What an angelic chorus that must have been! What an interest they must have had in mankind! They had attended man, almost from his beginning. They took Lot and his family and led them out from Sodom to safety. Down through the centuries they had been messen-

gers, benefactors and protectors unto man. Now they have a part in bringing these glad tidings to mankind. Surely they must have a great interest in man and concern for him.

Praise, honor and glory are due unto God for His unspeakable gift unto us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

We can never fully understand God's love for fallen man this side of Heaven. We have all sinned and come short of His glory. Yet He extends peace and good-will toward men. Some have stated it thus, "peace on earth to men of good will." But that isn't what the word says. If we have "The peace of God, which passeth all understanding..." we cannot help but be thankful unto Him for His goodness and mercy in giving His only Son. For those who do not have such peace, it would seem the Psalmist asked an appropriate question, "What shall I render unto the Lord for all His benefits toward me?" He then answered his own question thus, "I will take the cup of salvation and call upon the name of the Lord." Psa. 116:12,13.

HEAVEN

Heaven is a prepared place for a prepared people. From which we conclude that our associations in the future life will be determined by the company we prefer to keep here and now.

What we call death is no calamity but merely an incident in life. The only reason why we face it with reluctance is because it ends probation; as it is written, "He that is unjust, let him be unjust still.... and he that is holy, let him be holy still." It marks the parting of the ways where, "being let go," from the temporary conditions and limitations of the world, we seek our "own company." There are only two places where we can go: and it is for us to say which it shall be.

Where, my friend, do you want to go? To heaven? Its twelve gates are never closed, and whosoever will may enter in. But that "will" and that "want to" make it a moral impossibility for the unprepared to enter in. If your habits and associations here are such as to crystallize your character in wickedness, what would you have in common with "the spirits of just men, made perfect?"

Imagine yourself at one of those open gates, listening to the song "Worthy are Thou who hast redeemed us by Thy Blood!"

-David J. Burrell

SELF-SEEKING IN PRAYER

A Test to Discover It

Every Christian who at all knows God and himself, must at some time have discovered the fact that it is sadly possible for a spirit of selfishness to creep unbidden into his most holy moments and most sacred seasons of prayer, a spirit of self-seeking which is all the more dangerous because so little suspected and so difficult of detection.

How am I to find out whether the prayer which I have just been earnestly breathing, has really had as its aim the glory of God, or whether it has had, in a measure, its origin in selfishness? Is there any test which I may apply even to my prayers to find out, with any degree of certainty, whether they are the prayers which God cannot fail to hear, because their direct aim is His glory?

It seems to me there is such a test which, if honestly applied, will rarely fail in detecting self-seeking in prayer. For instance, I have been praying very earnestly for growth in grace; I have been asking that the life of Jesus may be manifested even in me, that others might be attracted not to me, but to Him. I pause and ask myself if the real aim of that prayer was the glory of God. At once the answer comes that, of course, it must have been, for would it not be greatly for God's glory that these things should be?

But then comes the further test. Can I as honestly and earnestly pray the same prayer for my friend, for the one with whom I come in close daily contact, and whose life is in many ways associated with mine?

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Knowing all it would mean to me if God were to answer my prayer as fully for him as I want Him to answer if for myself, can I still pray in sincerity? It may be that the friend of whom I am thinking, although a Christian, has not realized much of victory over sin, and in the secret depths of my heart I have felt sometimes that his shortcomings acted as a foil to set off my virtues. I have been ashamed of the thought, but still it has been there, and now, if I pray so earnestly that God will answer and do what I ask for my friend, what will become of my foil?

On the other hand, it may be that my friend has long outshone me: can I make up my mind to ask for him what will make him surpass me more and more? And yet, if my aim in prayer be really the glory of God, will it not be just as much for His glory that my friend should be fully satisfied as that I should be myself?

If I can ask earnestly for myself what I do not care to ask for him, does it not show that my motives are mixed, that alongside perhaps some desire for God's glory, there is a sad measure of self-seeking? Or taking the case of Christian work, we will suppose that a friend and myself have the charge of a Bible class for which he is responsible one week, and I the next. When it is my turn to take the class, I am very earnest in prayer that many may attend, that there may be definite signs of God's working in the conversion of sinners, and the strengthening of the saints. Surely it would be for God's glory that this prayer should be answered; it seems as if such a prayer could not be

NOTICE

Beginning with the December 1 issue the BIBLE MONITOR is being printed by the Quality Printing Company of Jonesboro, Indiana.

We expect the preceeding issues of the BIBLE MONITOR to be printed by the Carroll Record Company of Taneytown, Maryland.

We sincerely urge more of our brethren and sisters to write for the BIBLE MONITOR that we need not depend so much on selected material. It is a large job to edit the BIBLE MONITOR, without searching for material.

Please let us know soon of any corrections which should appear in the February 1st issue. This would include Lovefeast dates, Congregation Directory information, names, addresses, telephone numbers, etc. Also Ministers, Deacons, Mission Points and C. O. workers now in service.

--Editor

selfish, for am I not praying for others rather than self? And yet, when the next week comes, am I just as earnest in prayer that there may be as many or even more present and as many clear tokens of God's presence and working? It may be that when my fellow worker comes in after the class with a story of discouragement I am very sympathetic and encouraging, but did I meet him with the same sympathy when he comes with a story of success equaling or far exceeding any I have known?

In conclusion, if the test just proposed does discover self-seeking in prayer, what is the remedy? Galatians 6:14 suggests it, "God forbid that I should glory" in myself, in my work, in anything, "save in the cross of our Lord Jesus Christ." God is able to make the cross of the Lord Jesus stand between the soul and all self-love.

He is able to keep the soul so constantly cleansed by the precious blood of Jesus, that the most self-seeking life can be transformed into one in which God's glory is the true object, and in which such an ardent love for Christ has taken the place of the old self love, that any thing that will bring joy to Him becomes a deep source of joy to the soul thus transformed. Then it instinctively rejoices at every conversion, and every blessing granted to God's people, through whatever instrumentality such blessing may come.

- Selected

WHAT IS CHRISTMAS?

I wonder how many children are being taught the real meaning of Christmas, which is the birth of Jesus Christ?

Just going downtown, one can see that commercialism has taken over, brainwashing children's mind. Now they believe in Santa Claus, which is something that has made most children greedy and ungracious at Christmas-time.

Since religion cannot be taught in public schools, most children have no knowledge of what a real religious Christmas is, which was how it began.

If the "Santa" image is kept up, there won't be any need for religion, because Santa himself will be a god.

As I look back on my past Christmases, I was a very lucky child, because I was taught the real meaning of December 25. I'll never teach my children to make a god out of a department store employee.

Written by a Junior High School Student

Selected by Sister James F. Swallow

MY FAULTS

An invitation to join a faultfinding party would be generally accepted. In fact, there are many who need no special inducement to this favorite pastime. It is easy work. "No talent, no self-denial, no brains, no character is required to set up in the grumbling business." But to look for one's own faults is a different thing. This requires determination, accuracy, and honesty. One must be determined to complete the task, however unpleasant it may prove, or he will turn aside at the very first unhappy discovery. And such discoveries will likely be made. There must be accuracy in naming the faults, and no yielding to the temptation to whitewash them by the use of such terms as "Human frailty" or "good-enough intentions." Then one must be honest, and admit that what he has found really belongs to himself. There can be no shifting the blame.

An example of this commendable sort of faultfinding is seen in Genesis 41. Pharaoh's butler was thrown into jail. There he had a dream, which Joseph interpreted as predicting the man's release within three days. Surely enough, he was set free, and given back his work as cupbearer to the king. As he left the cell he promised to speak a good word for Joseph. But he forgot. Two years later Pharaoh had a dream. None of his wise men could interpret it. Then suddenly the butler remembered, and openly confessed, "I do remember my faults this day." This is what everyone ought to do. Business firms take stock of themselves at least once a year. It is good for men to do the same. And Christians are no exception.

In undertaking this personal inventory one must always work for a true statement, or he will not be profited. Nothing dare be overlooked. It is often the small things, which seem harmless, that do the most damage. A large tree that had stood for centuries on a mountain slope in Colorado one day fell to the ground. Naturalists examined the tree and found that it had withstood being struck by lightning fourteen times, and had endured the storms of more than four centuries. But at last it fell. What was the cause? Beetles. Tiny beetles, any one of which could be crushed between a thumb and forefinger invaded the tree, ate out its heart, sapped its strength, until at last it crashed to earth. Don't overlook the little things.

Some of the faults named here may seem to be of little consequence. They may be so usual as to appear altogether excusable. The list is far from exhaustive. But your attention is invited to ten more or less common causes of human unhappiness and spiritual failure.

1. Allowing earthly duties to crowd out God. These are busy times. The tempo of human activity is constantly increasing. There are certain duties we dare not neglect. But the Lord never intended for us to have so many tasks that we can find no time to worship Him. The family altar is still an essential pillar of the home. So is private prayer and fellowship in personal experience. If your work will not allow you to pray you are working too much. No wonder some men's minds are so full of care and worry. They have taken too much upon themselves, and in so doing have crowded out the devotional period, in which they once drew strength and grace for the day's duties.

2. Giving place to unkind thoughts. It is easy to attribute to wrong motives the things we see others do. An active imagination can build up a terrible indictment against those who are wholly innocent. Better refuse to believe the suggestions of the imagination unless they are definitely proved to be true. We may not avoid meeting unkind thoughts, but certainly we can prevent their setting up housekeeping in our heads.

3. Talking too quickly. "When angry, count ten before you speak. If very angry, count one hundred," is a worthy proverb. In many cases there might well be added, "After counting one hundred, keep still." Seldom is one's immediate reaction to a sudden provocation a true reflection of his normal self. Hasty words are always regretted. The writer recalls having once said publicly that he would never again patronize a certain merchant who had done something he could not approve. What happened? Within three months he did just what he said he wouldn't, and hoped everyone had forgotten his rash vow. One never comes so near choking as when he has to eat his own words.

4. Talking too much. "Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibrations as in twanging them to bring out their music," --Holmes. It is fully possible for one's spirituality to leak out at the mouth.

5. Failure to use God's promises. A widow living in northern Scotland was one day visited by the new minister. He inquired about her circumstances and her family, and she told him she was very poor, having no children to help her, except an only son who was far away in Australia.

"Doesn't he ever write you?"

"Oh, yes," she answered.

"And does he send you any gifts in his letters?"

"No, no gifts. Only some pretty little pictures."

"Pretty pictures?" The minister was puzzled. Then suddenly he asked, "May I see one of them?"

The widow readily brought them all to him, and he recognized them as British banknotes, sufficient to give the poor woman a comfortable living. Yet she thought they were only pretty pictures. Is that our idea of God's promises, or are we cashing them daily?

6. Failure to let God help us. Sometimes we are too proud to call upon God. We regard having to trust Him as a calamity. Again we do not recognize Him when He comes to offer us aid. A well-to-do and benevolent doctor, having heard that a poor widow of his acquaintance was about to be ejected from her house because she was unable to pay the rent, determined to visit her and offer financial help. He knocked at her door. As he waited for her to answer, he thought he heard footsteps within. But no one appeared. He knocked again with no result. Seizing the knob, he rattled the door loudly, giving it a few kicks for emphasis. Again he seemed to hear a stir inside, but no one opened. Puzzled and disappointed, the doctor walked away.

Several days later he met the widow on the street. "I called at your home the other day to see if I could help you. Where were you?" "Was that you, doctor?" Her eyes were wide with astonishment. "I thought it was the landlord coming to collect again, and I hid myself under the bed."

The next time the Lord offers to help you out of a difficulty don't let your fears keep the door locked against Him.

7. Finding fault in others. This is so easy to do. We appoint ourselves prosecutor, jury, and judge, and woe to the man whose actions and motives fall under the judicial scrutiny of our one-man court! It requires much less character or brain to censure others than to help them. A little boy's dog furnishes an illustration. The lad was mowing the lawn, and had hitched his dog to the mower to pull it. This, of course, was none too pleasant for the animal, and he took occasion to stop and bark at every passer-by. A neighbor remarked to the boy that his dog was doing an unusual amount of barking.

"Oh, yes," explained the lad. "You see, it isn't that he really cares about the people that go by, but it's a lot easier to bark than to pull." That's right. In the home, in the church, in the community, it's much easier to criticize than to carry the load.

8. Nursing a grudge. How foolish it is for a Christian to carry in his heart a bitter, corroding grudge against another! Such ill-will is destructive to spirituality. It eats like a cancer, and spreads as rapidly. God pity the man who is so afflicted.

9. Neglecting the means of grace. So much is said about the need of reading the Bible, praying, and going to church, that perhaps no new reason can be offered. What we need is not more light on the matter, but enough ambition to make us get busy doing these things. Your loyalty in church attendance, praying, and the like, is not measured by the number of times you do it, but by the size of the hindrance necessary to keep you from it.

10. Self-satisfaction. By this is meant the complacency which borders on self-conceit. It is a hindrance to spiritual growth, and makes for sinful pride. Do not fail to recognize the growth you have made in grace, or to thank the Lord for it. But at same time you will, if honest, admit that there is unlimited room for improvement. You may have observed that just about the time one begins to pat himself on the back he meets some trouble that upsets him again. Self-satisfaction throws one off his guard, and lays him open to sudden defeat.

Now what shall we do about our faults? First, confess them. Confess them all to God, and confess to others those faults which have affected them. Second, quit them. Determine by God's help to be guilty of those failures no longer. Third, having learned your weak points, make special effort to strengthen those parts. When nature heals a broken bone it piles up extra material at the place of knitting to prevent another break at that point. Finally, remember that there stands ready to help you the compassionate Christ who assured a stumbling disciple, "I have prayed for thee."

The Missionary Worker

MODERNISM

If modernism were a separate movement in itself; if it had built its own churches, launched its own institutions, then we could look at it as just another of the many sects that appear on the surface of history. But modernism itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when it has within the cells of certain organisms; that no virus has been found to reproduce in the absence of living cells. This is a picture of historic modernism. It grows on the work, the heritage, the sacrifice of the orthodox. The humble disciples of Christ make the converts, evangelize the fields, build churches, launch the institutions, erect the denominations -then modernism destroys the life from within.

--Faith and Life

Selected by Bro. Franklin Pierce

TIMELY SUGGESTION

"But be ye doers of the word, and not hearers only, deceiving your own selves," James 1:22. There is much talk in church circles about the plight of the world and the need of the teaching and reaching the unbeliever with the gospel. Where does the church stand, what are we of the church doing? Violence, low moral sin in it's most wicked form is making headlines. Our economy, our social order, our places of learning are shaking their very foundation.

Our good land is losing it's title, not only as the land of the free and home of the brave, but as being a Christian nation. Stories of unbelievable proportions are coming to us; perhaps few people are realizing what is taking place in our own nation.

It seems the purpose in the minds of the perpetrators of such crimes is to obliterate the word of God and Christianity. Of course those that really know the Bible know this is not possible. We of the church, are we doers or hearers only?

Missionaries are being sent to foreign lands, but what is being done for the multitude of unbelievers on their way to destruction in our homeland. It is quite natural to put the blame on the unbeliever for all the crime, evil, wickedness and the plot to wreck or overthrow our government, if we are not careful.

Surely the need is great. A return to the old-time religion, to the faith of our fathers who took the God of the Bible and Jesus Christ as their Saviour, can come only by someone being a doer and not a hearer only. Where is the Spirit of our Lord, when He said, "...I am not come to call the righteous, but sinners to repentance." Matt. 9:13.

As we are coming to the New Year and are thinking of inventory, may we take a look at our talents and see what we have accomplished or contributed to that which would please our Lord. See Rev. 4:11.

Thinking of our Lord's soon return, bringing rewards with Him, we need to take a look at our spiritual standing to see how we qualify for rewards. Let us not be satisfied in doing some or in doing more, but let us do all we can to get out the gospel as a witness before the end comes. At our own mission we can help to lift the arms and strengthen the knees of those who labor and are sacrificing, by our prayers and gifts.

In Christian Love,
Ora Skiles

CHRISTMAS MEANS REMEMBERING

By Ruby P. Zook

Christmas means remembering, first of all Christ whose humble birth took place in a lowly manger in Bethlehem, the best known little town in the world. It is said that on Christmas Eve in 1865 Phillips Brooks, a young rector of Philadelphia, found himself in Bethlehem. He stood on the top of a little rugged hill and looked down on this small hamlet. He imagined he saw the shepherds and the twinkling stars. He relived in his mind the night that Christ was born. For three years he thought of that night and then wrote the words to "O Little Town of Bethlehem." This year again our hearts respond to the message and good will as we remember the message which the angels brought to the shepherds on the hillsides. "Glory to God in the highest and on earth peace, good will toward men."

Christmas means remembering the cross, This was the purpose for which Christ came into the world. It was because of the great love of God for lost humanity. It was because His Son was willing to leave all to come as a babe to grow up as a human being, and to live on earth among men, and finally, to be cruelly mistreated and to die as a criminal, that you and I might live. Because of the cross, we know the joy that comes from sins forgiven. We know that we can overcome temptation. We know we can live the overcoming life. We know that death is swallowed up in victory. I Cor. 15:54. "Now if we be dead with Christ, we believe that we shall also live with him."

Christmas means remembering you. We are reminded of those who are bound to us by precious ties and tender thoughts. It means remembering our family, our friends and just everybody. It means remembering those who are suffering from cold, from hunger, from want of any kind. It means remembering those who are suffering fear because of those in authority who would have them give up their worship of Christ, who was born two thousand years ago. It means remembering those who are out on battle fronts suffering and dying because of those in the world who have lust for more power and wealth. It means remembering that we are no better than anyone else and that God is no respecter of persons. "Love one another: for he that loveth another hath fulfilled the law."

Christmas means remembering the many countries which are without Christ. It means remembering the many millions "to whom the Star of Bethlehem has never shone." It means remembering the Great Commission. "GO

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Christmas means remembering the promise which will never fail. Jesus will come again! It means remembering that blessed hope which belongs to the Christian. It means remembering that it is not because of any merits we have won that we can look forward to that blessed reward of eternity with Him. It means remembering that it is because He wants us for His own and some day He is coming to claim His Bride. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christmas means remembering that we must love as Christ loved. It means that to live for self is vain. It means that we must love Him enough to continue the work that He began when He was here on earth. It means that we must be willing to "go, and do thou likewise." "By this shall all men know that ye are my disciples, if ye have love one to another."

Christmas means remembering all this and much more.

C stands for Christ, and His birthday is Christmas,
Born in a manger in Bethlehem town.

H is for Heaven, the throne of His kingdom,
Glory excelling from whence He came down.

R is for Riches He left far behind Him.

I is for Infinite love on the throne.

S stands for Sin which He died to atone for,
Bearing it all on the cross as His own.

T is for Tidings-- good news for all people.
Tell out the Gospel. Salvation is free.

M is for Mercy, and oh, how we need it,
Mercy and pardon for you and for me!

A is for Angels who sang the first carol,
"Bethlehem's Babe is the Lord from above!"

S means the Saviour who died for the sinner,
Proving His grace and His wonderful love."

THE GLORY OF THE LORD

The coming Holiday season causes our thoughts to turn to the great event which took place many centuries ago, in the little city of Bethlehem. The birth of our Lord and Saviour Jesus Christ has meant much to the human family down through the ages.

Christians commemorate His birth with great joy and thanksgiving, realizing the manifold blessings of salvation which we experience by Christ's coming to earth.

With the wickedness in the world, the unrest in Christendom and the fulfillment of prophecies in our day, we can rejoice in the knowledge that we have Jesus as our atoning Saviour.

We can thank our Heavenly Father that he was willing to give His Son, born of a virgin, and that through Him, we can have eternal life.

The fact that Jesus fulfilled His mission here on earth, perfectly, brings joy and gladness into the heart of every faithful believer. The lesson of the Birth of Christ never becomes old. Each holiday season prompts us to review the passages of Scripture that relates to His Nativity.

Luke gives us a beautiful picture, in words, that should never lose their meaning to us. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:8-11

Certainly it would have been a thrilling and inspiring experience for each of us if we could have been a witness to this great manifestation of heavenly beings and heard the message of joy and hope from their lips.

To read and reread the narrative and contemplate upon it, gives us much joy and satisfaction and should increase our faith in the things Eternal.

The great God of the universe is here manifesting his heavenly hosts and revealing His glory to common people, the lowly shepherds.

The so-called great men of the world, kings, princes, etc., were in ignorance and not able to comprehend or believe in it. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off." Psalms 138:6

When the angels made their appearance, we are told that the glory of the Lord shone round about them. Apparently there was a very bright light which illuminated the vicinity where the shepherds were keeping their flocks. The only source of this shining light given us in God's Word is -- that it was the glory of the Lord.

Perhaps it was the matchless brilliance of the Heavens, opened for a bit, to man, to reveal the glory of the God in Heaven and His Son, born on earth.

Jesus revealed this glory when He was transfigured on the mountaintop. Matt. 17:2 says, "And His face did shine as the sun, and His raiment was white as the light."

Countless scriptures give us evidence of the Glory of God and of the Lord. When Christ was entombed in the bowels of the earth, the Angel that rolled the stone from the mouth of the tomb, at the time of His Resurrection also revealed this heavenly glory. "His countenance was like lightning, and his raiment white as snow." Matt. 28:3

These are token glimpses of the Heavenly Glory that awaits the redeemed.

We read that Jesus is coming again in power and great glory. We are glad that when He came the first time, in the midst of glory, that he **BROUGHT** the great plan of salvation.

When he comes again in power and glory it will be to **TAKE** His faithful followers home to Glory.

Rev. 21:23, referring to the Heavenly Jerusalem says, "And the city hath no need of the sun, neither of the moon, to shine in it: for the Glory of God did lighten it, and the lamb is the light thereof."

O! How beautiful Heaven must be.

Bro. Paul R. Myers, Box 117, Greentown, Ohio

SOUTH FULTON

Sermon by Bro. Herbert Parker

I KNOW

II Tim. 1:5-15. God hath not given us a spirit of fear. The song says, "I know my Redeemer liveth." Job in his great affliction **KNEW** his Lord. His friends could not comfort him, but he had this thought, "I know my Redeemer lives." Job knew poverty and suffering and prosperity. Notice his attitude, his firm courage, **I KNOW**.

We follow David, a man after God's own heart, who suffered much. Job must have had God in his heart as David and Timothy did. King Saul was

bitterly resentful toward David and plotted to kill him. David said, "I KNOW the Lord saves His anointed." David was hiding in the cave where King Saul came to rest from pursuing David to kill him. David cut off the skirt of Saul's robe, unknown to him. When Saul left the cave, he went on his way in search of David.

II Sam. 24:8-22. David also rose and went after Saul saying, "My Lord the King....Behold, this day thine eyes have seen how that the Lord had delivered thee into mine hand in the cave....see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, KNOW thou and see that there is no evil in my hand....yet thou huntest my life to take it." King Saul repented. This was proof of God's protection.

We experience God's protection for us when we are victorious over obstacles, or when He heals our bodies so we can go out and serve again. We, too, can say I KNOW God saves His anointed. David says in Psa. 56:9, "When I cry unto thee, then shall mine enemies turn back, this I know for God is for me." David won victory because God was with him.

Can we feel God is with us? Do we have that great knowledge that God is "for" me? We feel His protection on a long drive and many other ways.

Jesus healed the Jew, a blind man. He and his parents were members of the temple. Because they followed Jesus, they were disowned and expelled from the temple. There was something special about this blind Jew. He wanted to see. He had faith and believed and because of that he was healed.

The rulers of the temple tried to force him to tell who healed him. They knew Jesus did it because they did not have the power of healing. But they believed Jesus was a sinner and that God should have the praise. The man who had been blind answered, "Whether He be a sinner or no, I know not: one thing I KNOW, that, whereas I was blind, now I see." It made no difference to him what they said about Jesus. He acknowledged only one thing, that he could see. The hindering obstacle was gone.

The spiritual life of so many people is marred because they are fearful of what "people will think." They turn away from Christianity. Jesus did more for us than anyone.. We should not care what others say. Only He can make us pure and holy. He can give us love for each other and power to be His heirs. We have the power of the Holy Spirit, a mind guided by the Spirit with no doubts and fears.

I think that was a beautiful scene when Jesus was called to Mary and Martha in their sorrow. Martha came to meet Him. She said, "I KNOW that what you ask, God will give it thee." Jesus granted life to Lazarus, not merely because they wanted Him back, but to show His power over death.

Where is our confidence? Can we say "I KNOW" to God? To Christ?

Some of the disciples were fishing when Jesus came and stood on the shore. But the disciples knew not that it was Jesus. He saith unto them, "Children have ye any meat?" They answered Him, "No." At His bidding they cast their net on the right side of the ship and were not able to draw it for the multitude of fishes. The beloved disciple saith to Peter, "It is the Lord." How did he know? He KNEW because he loved Him.

Jesus once said to Peter, "Lovest thou me?" Peter replied, "Thou knowest that I love thee." How much do we love Him? He can use us only when our love is deep and abiding.

When Peter was taken out of prison by the angel, he said, "I know of a surety, that the Lord hath sent his angel, and hath delivered me...." While he was in prison he was bound with chains. He probably thought, "they will condemn and kill me." But he trusted his Lord and fell asleep, for suddenly an angel wakened him, "Arise quickly, put on thy garments and follow me." When they came to the iron gate that led into the city it opened of its own accord, and they went out. I believe it closed of its own accord, too.

There, after the angel departed, Peter stood alone in the street. What a joy his heart must have felt when he realized he had been delivered out of the hand of Herod. He found his friends and joined them in prayer.

Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." That took place shortly thereafter. There are wolves in the Church today. These things must come to pass, but the Church will be brought out of these conditions. Be encouraged and be at a point where you can say "I KNOW that my Redeemer liveth." Trouble is not pleasant, but if everything went well, we would not appreciate our blessings. Trouble keeps us at the foot of the cross, a safe place.

Can we say, "I KNOW whom I have believed?" Do we really KNOW Jesus? Can we leave our soul to His care and know it will be well with us?

Hold fast the sound words of salvation. Christ gave us the plan. The foundation of God standeth sure. The Lord knoweth them that are His. Let Paul's instructions to Timothy be our instructions also. Let this be our thought; I KNOW I love Thee better Lord, than any earthly joy.

Let us try to know Him as He knows us, that our fellowship maybe more complete.

Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

There can be no peace where pride reigns.

HONORING THE CHRIST OF CHRISTMAS

We often help to celebrate the birthday anniversary of a loved one or a friend, and with what care and anticipation we select the gift that is to be the token of our esteem! We try by all means to choose a gift our friend will enjoy, and it makes us happy to see in following days that he is getting much pleasure from it.

Since birthday anniversaries are celebrated especially for the benefit of the one whose anniversary it is, we cease celebrating it when that one has departed this life, yet at this time of the year we can still honor one who died nearly two thousand years ago, because He lives today and His words are true, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

May I challenge our thinking with the statement that gifts given to relatives and friends at Christmas are not necessarily given to Christ. Gifts given or exchanged in the same manner and for the same reason as those between non-Christians leave Christ out of the picture. Giving a cup of cold water even to one who is thirsty has no Christian merit unless it is given "in the name of Christ," that is, it must be prompted by the love of God in our hearts and the desire to please the Christ whom we serve. Deeds performed because of human convention, custom, or pity would come under Christ's condemnation, "Do not even the publicans so?"

The Christian's Christmas must contain Christ, or it becomes another pagan festival, and as we sit back and ponder this thought for a moment, is it not true that Christmas, though designated as a religious holiday, is a far cry from being truly Christian? Have we not all gone through the torture of the shopping days just before Christmas, dutifully searching for appropriate gifts for each member of our family and for each one from whom we expect a gift, not to mention those who unexpectedly gave us something last year? Then about nine o'clock on the evening of the last shopping day before Christmas we finished our list by taking almost anything in the desperation of the last minutes, and hurried home with a sigh of relief, only to discover on Christmas day we had forgotten Aunt Mary and Uncle John who each year sent a handkerchief with our initial in the corner.

Buying and selling and exchanging gifts are not wrong in themselves, but the way Christmas is commercialized and the name of Christ and all it symbolizes is dragged into the gutter and trampled on in the markets by a money-mad world deserves no less rebuke than that received by the money-changers

and those who sold cattle and sheep in the Temple in Jesus' day. How aptly one has referred to this mad scramble as "the curse of Christmas!"

The prodigal son who is spending his time in riotous living can not send a fitting present to his mother on her birthday because the best he could do would be to send something bought "with worthless gold from a sense of duty."

It is with equal mockery and presumption that the world with its wars, hatred, nationalism, race prejudices, tyranny, and despotism presumes to celebrate the birthday anniversary of Christ. The world is seeking peace but rejecting the Prince of Peace. Not only is the world divided between Christian and non-Christian, but professed Christianity is divided into countless groups with many times a clearer and more emphatic line of separation between them than between Christian and non-Christian.

"On earth peace, good will toward men" is a Christmas motto which should be made practical the other three hundred and sixty-four days of the year also.

The innkeeper was right near fame that first Christmas eve, though he knew it not. His house was full of other people, so he said "No room, no room." Yet had he been able to see beyond the close confines of the present, how he would have gone to any length to make room!

The story of the innkeeper is a modern one. Each one of us is an inn, and Jesus Christ with infinite patience approaches once again seeking lodging. Shall we turn Him away? Violence is not needed, we merely need to leave Him standing there, just outside our door. There He is near, and if we need Him we can quickly get Him --ah, but many have found at such a time that He wasn't there any more! We, like the innkeeper, have lost our greatest opportunity unless we invite Him in.

Our house is full: --

1. Every bedroom is occupied. There is no room. The bedroom suggests the flesh life --ease, leisure, rest. The flesh life is so large that there is no room for the spiritual life at all. How dire are the consequences of that fact, how warped our sense of values! "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

2. The parlor is occupied. One might open a day bed and provide accommodations. The parlor is the social room where we like to show off our best furniture and our finest manners. So much of life is devoted to parade and show, trying to mimic other folks or go them one better. Such lives have no appreciation for simplicity, and after all, Christ was a poor Jew who came

from a peasant family. Joseph's hands were calloused and Mary wore such a simple dress; it looked so homemade.

Many of our religious holy days have been eclipsed by show. Christmas has been eclipsed by tinsel; Thanksgiving by turkey; Easter by clothes. There is no room for Jesus in that room. But praise God, the Bible says, "The common people hear him gladly," and rightly so, because His message is one of brotherhood, and love, and service. Those who are content to look pretty and stand around have never met Him.

3. But isn't there room in the dining room? About all some people can think about is how much they stuff into themselves. How our tables groan under the burden of turkey, mince pies, cakes, and preserves! How many in the world today would gladly eat the crumbs and garbage from our tables, yes, and there are some right in our own community who have never eaten such food in their lives.

Christ's life was occupied with giving and not receiving. I think there has been enough emphasis in the immediate past on foreign relief. Perhaps we should emphasize spiritual relief more. Material relief is important only as it contributes to the program of spiritual relief. But there certainly is a definite place for both in the individual Christian.

4. Some homes have a recreation room. The Christian must take time for recreation but--. Our world is pleasure-loving. Sport, thrills, pleasures, take their heavy toll of human energies and life. Never was there a generation more fagged out, more jaded, more dissatisfied, than ours. We are traveling too fast even to stop to think. Christ would be happy to be invited into our recreation room. He once said to the disciples, "Come ye yourselves apart.... and rest a while."

5. Many homes have a business room or office, but that room is so jam-packed with twelve to sixteen hours of business a day, that there cannot possibly be any room for Christ. In our fast-moving age there is less time for God now that there are more dollars to worship. We always make a bad bargain when we sell our souls for a mess of pottage. "For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

6. The study too is crammed with encyclopedias, commentaries, philosophy, pamphlets, digests, etc., which man has accumulated in his attempt to lift himself up by his own bootstraps, but there is no room for Christ, the Omniscient One. Books are good if they are the right kind, and I think very few of us read too much, but, perhaps our reading is not in proper balance.

We have not learned to evaluate our reading and budget our time as we ought. A brother recently told me that he does not get a daily paper anymore because his reading time is limited and when he has a paper he will read it to the neglect of more vital reading matter.

7. Our attics too are so littered with the accumulation of the years that there is no room there. Grudges, bitternesses, pet peeves, family squabbles, etc., are piled around at random so that they will be accessible when wanted, and invariably in searching for them among the debris, we dust off and revive other grievances which would long since have been forgiven and forgotten if Christ had been allowed to enter.

8. The cellar yet remains, but we live down there and that crowds it full. A little boy and his father were once looking at Holman Hunt's picture of Christ knocking at the door. The lad asked his father why the people didn't let Him in. The father said, "I don't know, son. What do you think?" After a bit the boy said, "Well, I guess it's because they live in the cellar and don't hear Him." How often people's thoughts, words, and deeds are so low a level that Christian life and conduct are foreign to them!

There was only one suitable place for Jesus in Bethlehem; that was the very best that Bethlehem afforded. But He was denied that place. There is only one suitable place for Him now-- the very best that our hearts can afford.

Christ is the Fountainhead of Christianity, and He must be the center of Christmas or it cannot truly be Christmas.

Selected from Christian Monitor

DIVINE GUIDANCE

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love --this is the privilege of the Spirit-filled soul. We may be weak, ignorant, and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear thou not; for I am with thee." We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

Selected

THE ANGELS' MESSAGE

"Peace on Earth"

"Peace on earth" —how strange the message!
Listen to the sound of war,
To the noise of strife and conflict,
To the struggle evermore.

Do you wonder, weeping Christian?
Why the message seems in vain?
Why the gladsome Christmas chorus
Leaves on earth so much of pain?

"Peace on earth" —O doubting spirit,
Let your sad forebodings cease;
Jesus is the Overcomer,
Jesus is the Prince of Peace.

Though we see not all things conquered,
Yet our faith crowns Jesus now,
And his reign shall ne'er be over
Till each enemy shall bow.

Then the tide of Christmas blessing
Shall prevail the world around,
And the glory of Christ's kingdom
Shall forevermore be found.

"Peace on Earth" —how sweet the message
To the saddened, sorrowing earth!
Strife and tumult soon must vanish,
Joy and victory have their birth.

Sweeter and sweeter grows the chorus!
Listen, then, O weary soul,
Till it penetrates thy darkness,
Fills with light, and makes thee whole.

To each heart that takes the message,
Even now its strife is o'er,
And it hears the angels' music
Swelling clearer evermore.

THE COMPLAINER AT HOME

The urge to complain when troubles pile up is first nature with most of us, but it should be replaced by the second nature, that is, Christ in you.

The impulse to see and talk about the dull, gloomy, and tedious side can become a settled, habitual attitude. But so can the opposite impulse — appreciation. As a bright flower can brighten the whole room, so a bright, cheerful attitude can give a new impetus to the courage and purpose of all those who live in the same home with it.

Every mother ought to realize how the mood she manifests sets the atmosphere of her home. How much better it is to hear, “Did you see the pretty new flowers in the garden?” or “What a golden sunset this evening!” or “Doesn’t the bed feel good to lie on?” than to hear “Oh, what’s the use?” or “Seems like I never get caught up with this work!”

Let us cultivate an eye for the simple beauties of nature and home life, an ear for the music of wind in the trees and of singing teakettle, and a heart for the priceless enjoyment of the blessings of our lives, instead of a dissatisfied, complaining spirit.

An old proverb of the south of the border goes like this: —“May you have health, wealth, and time to enjoy them!”

That last is the part that too many of us overlook. If we don’t start now, the opportunity may go by before we have learned to appreciate the good and beautiful about us. It is good to be industrious, to be not weary in well-doing, but it is also good to learn the value of time spent in praise and enjoyment, for He “giveth us richly all things to enjoy.”

With this spirit dominating our lives, we will not find time to complain or grouch.

Selected

One of the devil’s snares is to occupy us with the past and future so as to take away our peace for the present.

The most solemn thing in the world is our accountability to God.

DAILY DEVOTIONS

For January 1970

More Thoughts About Love

Memory Verse John 14:21, He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Thurs. 1 - John 13:1-30

Fri. 2 - John 13:31-38

Sat. 3 - John 14:1-21

Memory Verse John 13:34, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Sun. 4 - John 14:22-31

Mon. 5 - John 15:1-17

Tues. 6 - John 15:18-27

Wed. 7 - John 16:20-33

Thurs. 8 - John 17:1-26

Fri. 9 - John 21:15-25

Sat. 10 - Rom. 5:1-21

Memory Verse John 15:13, Greater love hath no man than this, that a man lay down his life for his friends.

Sun. 11 - Rom. 8:24-39

Mon. 12 - Rom. 9:1-24

Tues. 13 - Rom. 12:1-21

Wed. 14 - Rom. 13:1-14

Thurs. 15 - Rom. 15:15-32

Fri. 16 - I Cor. 2:1-16

Sat. 17 - I Cor. 4:1-21

Memory Verse John 16:27, For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Sun. 18 - II Cor. 2:1-17

Mon. 19 - II Cor. 5:1-21

Tues. 20 - II Cor. 6:1-18

Wed. 21 - II Cor. 8:1-24

Thurs. 22 - II Cor. 9:1-15

Fri. 23 - II Cor. 12:1-21

Sat. 24 - Gal. 2:1-21

Memory Verse Rom. 5:8, But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Sun. 25 - Gal. 5:1-26

Mon. 26 - Eph. 1:1-23

Tues. 27 - Eph. 2:1-22

Wed. 28 - Eph. 3:1-21

Thurs. 29 - Eph. 4:1-32

Fri. 30 - Eph. 5:1-19

Sat. 31 - Eph. 5:20-33

GOD'S PLAN

Not until the loom is silent,
And the shuttles cease to fly,
Shall God unfold the canvas,
And reveal the reason why.
The dark threads are as needful,
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern, He has planned.

Sel. Sister Susanna B. Johns